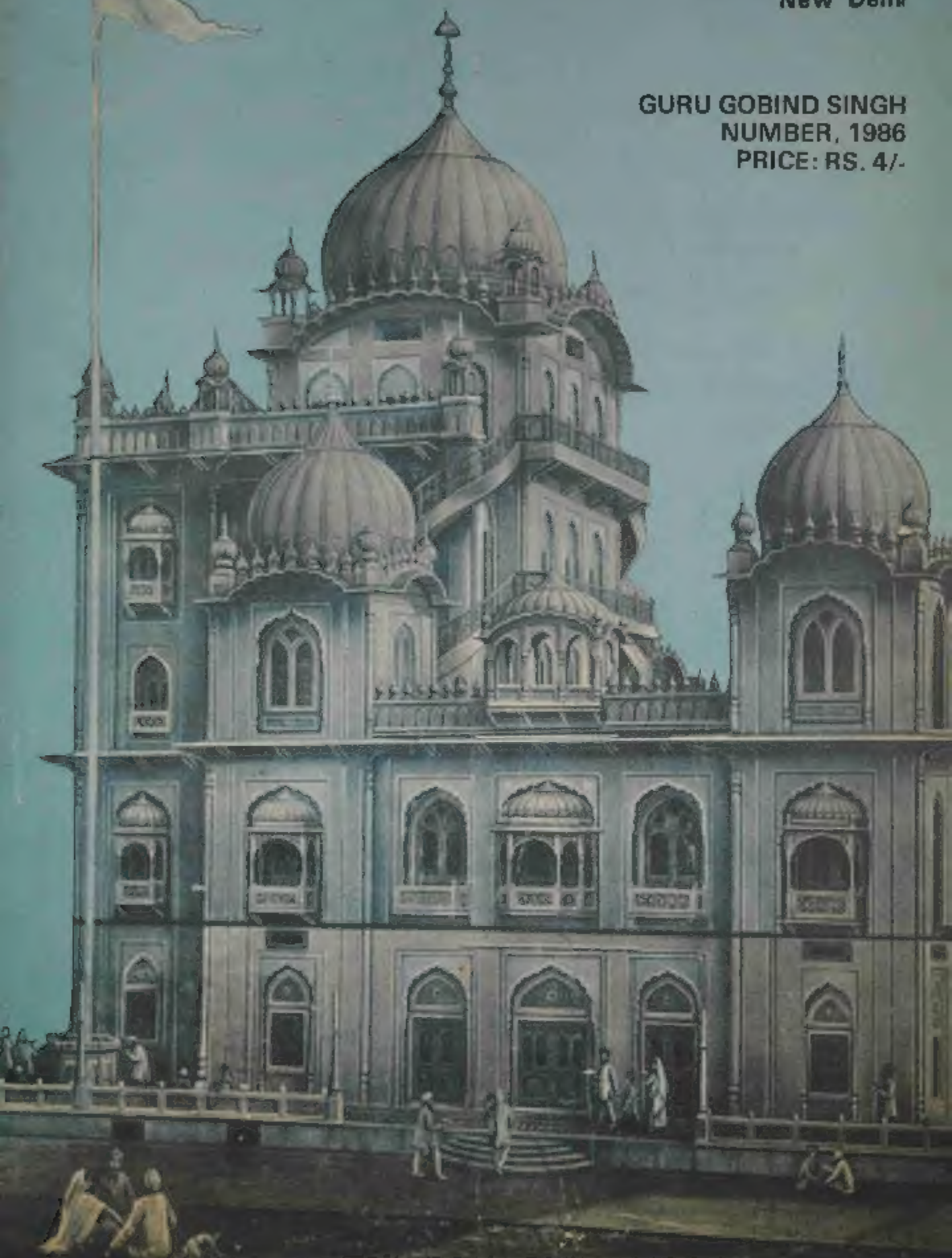
The Spokesman Weekly

New Delhi

GURU GOBIND SINGH
NUMBER, 1986
PRICE: RS. 4/-



Digitized by Panjab Digital Library | www.panjabdigilib.org

PUNJAB STATE AGRICULTURAL MARKETING BOARD IN SERVICE OF FARMERS

The Punjab State Agricultural Marketing Board is implementing various schemes and projects to modernise the Agricultural Marketing in the State in this direction the following facilities have been provided :-

NEW MANDIS

85 new mandis with facilities like pacca auction platforms, water supply, sewerage, drainage, yardlighting, rest houses, offices, canteens, lavatory block, etc. have been constructed in the recent past at a cost of about Rs. 24 crores. More mandis are being setup in addition to 642 already functioning to bring further the agricultural marketing at a doorsteps of the farmers.

LINK ROADS

Estimates worth Rupees 85 crores have been approved by the Board for the linking of villages to markets through approach roads to provide easy access to the farmers to the market Appro. Rs. 55 crores have already been deposited with the PWD for this purpose.

GODOWNS AT MANDI SITES

75 Rural Godowns have been erected and 32 more are being constructed at Mandi sites to facilitate stores of agricultural produce by farmers.

COVERED SHEDS

111 Covered Sheds have been erected in the mandis at a cost of Rs. 3 crore to protect produce against weather hazards. More such sheds are coming up.

MECHANIZATION

Eleven weigh bridges of 20 to 30 M T capacity have been installed at different mandis and 18 more are being installed. Mechnized units at Khamano, Sahnewal and Bankhandi (near Zira) have been installed to speed up the transaction of agricultural produce, and to reduce the cost of marketing at the mandis.

ELECTRIFICATION OF MANDIS

62 mandis have been provided with permanent lighting arrangements at a cost of about Rs. 2.16 crores. More markets are being covered under this scheme.

FIRE FIGHTING EQUIPMENT TO CHECK FIRE HAZARDS

Fire fighting equipments have been provided for the cotton markets to deal with the fire hazards effectively.

COTTON GRANDING, POWER CLEANERS, ETC.

The scheme of cotton grading for giving fair returns to farmers has been taken up at various cotton mandis. Other agricultural produce will also be taken up under this scheme. Power cleaners are also being provided at various mandis on experimental basis so that farmers could clean their produce easily and quickly.

Jathedar Tota Singh
Didar Singh Wala
Chairman

Digitized by Panjab Digital Library | www.panjabdigilib.org

A 100 days ago

You chose your own government

There was a sense of freedom, hope, expectation. Today, a hundred days later we have achieved a large measure of success. Yet there are miles to go and promises to keep. The new Akali Government is moving ahead, confident that every one of you will help in turning the wheel of progress... for the glory of Punjab and the entire nation.

"The concern of every Punjabi is the concern of my Government. Together we shall overcome all our problems through sympathy and love."

Surjit Singh Barnala
Chief Minister of Punjab

A hundred days later...some of our achievements.

Compensation to victims of Agitation

More than Rs. 3.9 crores has been spent to provide relief to victims of agitation during the last four years.

Return to Peace

A new atmosphere of peacefulness and communal amity prevails since the formation of the Barnala Ministry. The Law and Order situation has improved considerably. The curfew has been done away. And concessions or programmes have been implemented to speed up the process of normalcy in all areas.

In 1984 the famous Hardallach Sangat Sammelan could not be held on account of disturbed conditions. Due breaking a 100 year old tradition, in 1985 it was revived. As a goodwill gesture, the new Government donated Rs. 1 lakh for its success.

Release of detained youth

The Akali Government within 24 hours of its formation released 224 NSA and 456 other detenues. And the formation of the four-member committee headed by Mr. Justice Ajit Singh Bains later led to the release of 3487 persons languishing in jails.

Rehabilitation of Migrants

Take the case of a family, consisting of the displaced, houses of prices 20% less than the market prices and on easy instalments for other migrants. Also 20% reservation of all shops, crew and industrial plots for migrants. Enhancement in loans, interest free loans from Rs. 1,000/- to Rs. 20,000/- with 20% in kind, subsidy to widows, who opt for self employment, setting up of bus on, reimbursement of migrants to Congressi-ruled States.

Employment for Youth

Twelve district level Committees under the Chairmanship of Deputy Commissioners have been set up to assess general unemployment to guide elected youth. State level Committee set up to monitor progress.

Resettlement of Army Deserters

Resettlement of 10% army vacancies are in full swing. Ex-gratia payment of Rs. 20,000/- in cases of those killed or reported missing in Jammu Tawi. Also Rs. 200/- monthly maintenance grant to the widow or dependent for gainful employment is provided. Five acres of agricultural land or a residential plot for families of those killed in the November riots. Ex-gratia payment of Rs. 20,000/- and a monthly maintenance grant of Rs. 200/- to families of those soldiers imprisoned. Free education up to graduate level to the dependents of those affected.

Those facing court martial to get maintenance grant of Rs. 500/- per month in their rehabilitation.

Relief to farmers

Government has other agricultural measures. Farmers benefit Rs. 20 crores by interest free Electricity supply to rural tubewells. Government commitment of a subsidy of Rs. 15 crores. Fertilizer Subsidy under PADP revised.

Regeneration of economy and trade

The wheels of trade and industry begin to move again on a wave of renewed confidence among entrepreneurs.

Punjab Government speeds up work on the 700 crores Thein Dam.

Within the first 100 days Punjab Government clears 13 major industrial projects. Total investment in industry during this period in the State sector and joint sector exceeds Rs. 150 crores.

The size of 7th Plan and exceeds Rs. 3265 crores as against 1951 crores in the 6th Plan.

Special concessions for development of Goindwal Industrial Complex.

Assured uninterrupted power supply for 10 years.

Loans at 11.5% interest upto March 1986, subsidy @ 5% from P.S.I.D.C. and P.F.C.

More Power to State

The State of Punjab will have more power for industrial development and increased agricultural output since half the amount of the 7th Plan outlay of Rs. 3265 crores has been earmarked for power generation. Power transmission to other states has also been restricted to make available uninterrupted power supply for industry and agriculture.

Punjab...once again a land full of promise

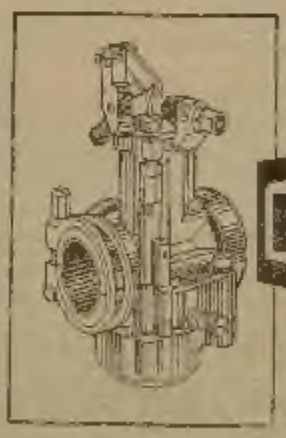
PUNJAB
PUBLIC RELATIONS

Digitized by Panjab Digital Library | www.panjabdigilib.org

If your 2 wheeler has to have a petrol pump in tow....

It's like refitting original newness back into your two wheeler.
Lamby, Bajaj Super, Chetak, Hero Majestic, Suvega, Sujatha, Luna TFR+ and TVS-50 have IBEX Carburettors as original equipment. So when it's time to replace your carburettor, make sure you do it with an Ibex Carburettor the manufacturer's choice for original equipment. The Ibex range also includes carburettors for replacement on Lambretta scooters.

Ibex Carburettors—
a name that spells
economy.



...it's time you refitted it with an Ibex Carburettor.

IBEX

CARBURETTORS LTD.
118, Mount Road, Madras 600 002.

Digitized by Panjab Digital Library | www.panjabdigilib.org

In pursuit of excellence

Wellcome

Burroughs Wellcome (India) Limited
16 NGN Vaidya Marg (Bank Street) Bombay 400 023

Digitized by Panjab Digital Library | www.panjabdigilib.org

Recognize all mankind, whether Hindus or Muslims, as one
The same Lord is the Creator and Nourisher of all;
Recognize no distinctions among them
The monastery and the mosque are same;
So are the Hindu worship and the Muslim prayer.
Men are all one!

—Guru Gobind Singh

Guru Gobind Singh, the saint-soldier, preached equality of races, religions, classes. A philosophy that is as valid today as it was 320 years ago.

S. Atam Singh Kohli & Bros.

MAHESH CHAMBERS, 391, NARSI NATHA STREET, BOMBAY-400 009

Phones : 32 44 59, 34 84 52, 34 94 36

Cable Address : KOHLICO' Bombay-9 *Telex* : 011-4565 KOLI IN

Leading Government of India Recognised Export House, exporting the world over.

Textiles, readymade garments, spices all sorts, feeds all sorts, dyes and chemicals, auto parts, bicycles and spares, glassware, leather all sorts, mica, stove and lantern parts, light and heavy engineering products, electrical, pharmaceuticals etc.

Digitized by Panjab Digital Library | www.panjabdigilib.org

A THOUGHT FROM GURBANI

"For this purpose was I born;
To spread religion and to destroy evil-doers."
— Guru Gobind Singh

Vol. 35
No. 20-21

the Spokesman weekly

LESSONS TO LEARN

On this auspicious occasion when we celebrate the birthday of Guru Gobind Singh, it is but right that we cast a look into our own garment and ascertain whether we are following the path shown by him to us. When he raised the Order of the Khalsa, he had laid down firm principles of morality and political rectitude. His fight was against tyranny as a system and not against any individual. That was why he insisted that the women and children of the Mughal army men must be shown due respect and given full protection. He hailed Bhai Ghanaiya as his true disciple when the latter was accused of serving water to the wounded in enemy ranks and Bhai Sahib's defence was that he saw God's spirit and the Guru's reflection in every human being. To prevent fight between his followers over money, he threw all his treasures into the Sirsa Nadi. He had abolished the system of Masands, as they had become corrupt and arrogant. The Guru's entire life was a saga of sacrifices; he lost his father, four sons and other relatives in the crusade against Mughal rulers. He did not carve out any empire for himself; such self-abnegation is seldom witnessed in this world.

Where we stand today? We chant slokas parrot-like but do not imbibe the lessons contained in them. Ostentation has become as inseparable part of our living; our leaders are crazy after pelf and power; the gurdwaras have become battlegrounds of personal feuds; their platforms are used more for self-aggrandisement than for spread of spiritual solace. Almost all think day and night of feathering their own nests; very few if any, think of the community's good and welfare. Ends and not the means count for everyone.

Above all, the innocent are now being riddled with bullets in Punjab without any provocation. The perpetrators of these crimes cannot claim to be true Sikhs, as the percepts of Sikhism prescribe protection to all except those on the battlefield. Even there the Guru had laid down that if a sword slips from the adversary's hand, he should not be attacked unless and until he had picked it up and was ready to fight on equal footing. The Guru's arrows used to have golden tip so that anyone wounded with them could arrange for his medical treatment. This humanism has to be revived and hugged.

The Tenth Master had also given a distinctive shape to his Khalsa. How many of us wear the five Kakkas (religious symbols) of kirpan (sword), kesh (long, unshorn hair), karha (iron bracelt), kangha (comb) and kachha (shorts). The modern youth scorn at them, describing them as relics of the past which are inconsistent with present scientific age. Little do they realise that religious teachings and principles are eternal and cannot be changed with every new whiff of the prevailing wind.

"Rasta Roko"

Conflicting claims have been made about the Rasta Roko agitation organised by a faction of All-India Sikh Students Federation on January 10. The Punjab government claims that the whole thing "fizzled out" but Sardar Harinder Singh Kahlon, faction's convener, called it a "success." The truth lies somewhere in between. The agitation was the first real test of the faction's mobilising activities. Sardar Kahlon made a dramatic appearance, though in disguise, at a press conference in Chandigarh when the police were after his trail. He announced that 6,000 AISSF activists had gone underground and "commandos" had been deputed to enforce blockade of traffic on roads. This did raise fears of largescale violence and bloody clashes between the activists and volunteers of Shiromani Akali Dal who had been asked to thwart the designs of the former. Fortunately, the Rasta Roko evoked hardly any response and clashes were confined to a few places only.

It is possible for Sardar Kahlon to argue that their fight is against the centre. If so, then he should have organised the traffic jam in in Delhi and not in Punjab. Also the Barnala ministry is trying to achieve what the AISSF militants aim at: release of all Sikh detainees and reinstatement of Sikh soldiers. The chief minister was willing to talk to AISSF activists but they refused, insisting that negotiations be held only with the four-man committee appointed by them. But, these men are out, in jail. The Akali ministry has so far released 3,670 detainees who were jailed on fabricated charges. It has also taken up with New Delhi the release of 375 Sikh youths lodged in Jodhpur jail. As explained elsewhere in this issue, steps have been taken for rehabilitation of Sikh soldiers. In this pursuit, hands of the Akali ministry need to be strengthened and not weakened by rash steps.

In this first confrontation between the Akali ministry and AISSF activists, the former has had the upper hand. But there is little scope for complacency. The failure of Rasta Roko on January 10 may conceivably persuade the leaders to make a greater effort for the proposed Sarbat Khalsa on January 26, after which AISSF activists plan to join forces with followers from Damdami Taksal of Sant Jarnail Singh Bhindranwale for Ear sevA at Akal Takht. The government was able to foil Rasta Roko programme but it may not be willing to send police into the Golden Temple. On January 10 AISSF forces were dispersed but will be concentrated in one place for the kar sevA. The focus of attention, therefore, now shifts to Amritsar.

Sikh Soldiers

In keeping with its pre-promise, the Akali ministry in Punjab has announced relief measures for Sikh soldiers and their families who left their units in June 1984. Next of kin of soldiers killed are to be given exgratia grants of Rs 5,000 each and five acres of agricultural land or an LIG flat or a plot measuring 250 square yards in any town of their choice. They will also be given monthly maintenance grant of Rs 500 each. The state government has also taken up with the centre the demand to provide full service benefits to such personnel.

Soldiers, who were dismissed from service for deserting their ranks, will receive exgratia grant of Rs. 5,000 each and monthly maintenance allowance of Rs 500 each till they or their dependents are rehabilitated. The families of the soldiers, who have been imprisoned, will be given exgratia grant of Rs 2,000 each and monthly maintenance allowance of Rs. 500 each till they are rehabilitated. Soldiers, who were wounded or disabled after leaving their barracks, will be paid exgratia grant of Rs. 10,000 each and a monthly maintenance allowance of Rs. 250 each.

Children of all the above soldiers will be given free education upto university level and will be assisted in purchase of books.

No one can argue that the Akali ministry, in showing such consideration to these unfortunate men, is diluting army discipline. These soldiers had not risen in mutiny as such against the government in power. They acted under great emotional stress aroused by wounded religious feelings. They could not control themselves when they heard that the Golden Temple had been desecrated, Akal Takht had been razed to rubble, and their women were being raped. And they just made for Amritsar. It is wrong to label them as "deserters".

This is not the first time that soldiers have acted in this manner. The 1857 Sepoy Mutiny, which we hail as the first war of Indian independence, was ignited by rumours that the cartridges soldiers were asked to handle contained fat of pigs and cows. The series of crusades by European armies of Christians against Muslim rulers of Jerusalem were also result of religious fervour.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Uncertain Path

The Mathew commission is caught in labyrinths of central government's making. It has also walked, wittingly or unwittingly, into the snares laid around it by Haryana. Both these factors have stalled its work to almost a halt. There is no likelihood of its submitting the final report by January 15, and reports say its term may be extended again by a week or 10 days. The only silver lining in the darkening sky is that Chandigarh will be merged with Punjab on January 26 as provided for in the Rajiv-Longowal accord. As some Hindi-speaking villages of Punjab have also to be transferred to Haryana in lieu of City Beautiful, the Mathew commission was appointed to propitiate to.

Punjab has offered 13 villages in Fazilka district, though press speculations put their number at 40. But Haryana seems to have set its heart on Abohar-Fazilka belt. Initially it demanded 450 villages. Now the list has been pruned down to mere 54. The centre is said to have kept in readiness nearly 3,000 employees of Delhi administration to work as enumerators and find out the language actually spoken by inhabitants of these villages. This step is fraught with great dangers.

First, these villages are not contiguous to Haryana and, thus, cannot be handed over to that state, as "contiguity" was one of the three basic requirements accepted in Rajiv-Longowal accord, the other two being "linguistic affinity and village as the unit". Secondly, 1981 census clearly showed these villages as Punjabi-speaking. This census was held in tension-free atmosphere when Congress(I) ministry was in power in Punjab. Therefore, the charge that linguistic column was manipulated by Akalis falls to the ground. Will Mr Rajiv Gandhi hold his own party's government in Punjab guilty of fraud and trickery? Thirdly, a new census now would degenerate from head counting into head-hunting, thereby pushing an already surcharged atmosphere into a loud explosion. Fourthly, Punjab is laying claim to 225 villages in Sirsa district, which are purely Punjabi-speaking. The merger of some areas of Abohar-Fazilka to Haryana through one trick or the other would automatically mean exclusion of these Sirsa villages for ever from Punjab. This amounts to pre-empting the work of the second commission which is to settle territorial claims and counter-claims of both Punjab and Haryana.

By ignoring 1981 census and ordering a new one, New Delhi will be opening a pandora's box. Its repercussions will be felt throughout India.

Sheer Outrage

There has been widespread protest against the arrest by Haryana police of Professor Darshan Singh Ragi, not merely about the charges levelled against him but also the manner in which he was hauled up. Haryana authorities are guilty of blatant lies when they aver that he was arrested at Ambala cantonment. The naked truth is that the professor and his three companions were pounced upon at Zirakpur, near Banur in Patiala district, when they were on their way to attend a function there. They were taken first to Panchkula and then Ambala. The three persons have since been released.

Punjab Chief Minister Surjit Singh Barnala has sent a strong letter to his counterpart in Haryana, Mr Bhajan Lal. Punjab Police Director-General B.S. Dhaliwal has lodged a similar protest with his opposite number in Haryana. The police have registered a case of abduction against members of the Haryana team. Meetings have been held all over Punjab and Haryana by Sikhs against this outrage by Haryana police. Professor Sahib's detention has been challenged in Punjab and Haryana high court while his son has filed three petitions in the court of sub-divisional magistrate, Ambala.

At first it was given out that the Ragi had been arrested for hatching a conspiracy to kill Mr. Bhajan Lal. But since Professor Darshan Singh is essentially a religious preacher and, therefore, a man of god, such plots can never enter his head. A person, who preaches the message of universal brotherhood of the Great Gurus, cannot have animus against anyone, much less resort to the method of elimination. When the Haryana minions became aware of gaping loopholes in their charges, they changed their posture. Now they say that the arrest has been made in connection with a case registered on June 10, 1985, under sections 3 and 4 of the Terrorists and Disruptive Activities (Prevention) Act of 1985. The Delhi police has also jumped into the fray and want him in connection with "provocative speeches" made by him at Gurdwara Bangla Sahib on November 13, 1984.

If the Professor gave vent to his bruised feelings over the army's invasion of the Golden Temple and the demolition of Akal Takht in June, 1984, he was merely echoing the sentiments of the entire community. Instead of appreciating them, the police in Delhi and Haryana have tried to pour oil over burning flames. This blind course of vengeance ill-accords with Prime Minister Rajiv Gandhi's efforts to apply a healing balm.

Riot Victims

The entire Sikh community, within India and without, has risen to provide succour to the victims of anti-Sikh riots in November 1984 which followed Mrs Indira Gandhi's murder. Thousands of families were uprooted in more than 200 Indian cities. Some of them moved to refugee camps set up locally more by private relief agencies than by the government. Others chose to migrate to Punjab in hope of relief. Government assistance has been niggardly everywhere and coming in driblets. The relief measures need a second look.

For instance, the Delhi Sikh Gurdwaras Management Committee has been giving Rs 250 a month to those families who have lost their bread-winner. This grant gets spent on meeting daily needs and then the families resort to DSGMC for further financial aid. This means that these families are still living on dole. Much better would be if these families are made to stand on their own legs. For instance, women can be taught tailoring and given sewing machines. Others, who are a bit educated, can be trained in some trade and found work in employment in industries and shops run by Sikhs. Such dispensation would mean more expenditure in the initial stages but then the entire burden would be off the DSGMC's shoulders pretty soon.

The Punjab government and Shiromani Gurdwara Prabandhak Committee have chosen, wisely, to follow the second for the migrants. Shops have been built in vacant lands of gurdwaras for these victims while adults are being trained in various factories and assured of eventual employment. Those, who are conversant with some trade or business, are being given liberal loans.

But, unfortunately, relief and rehabilitation plans have hit snags, particularly in case of widows and the destitute. The biggest concerns the production of a "death certificate" from the deputy commissioner concerned before a government job can be given on a priority basis. These persons have neither the means nor the courage to return to their towns for obtaining such certificates. This hurdle can be overcome if the certificate issued by the president of the local gurdwara committee or a gazetted officer is made acceptable to the Punjab authorities. This is not asking for too much.

Opposition Forum

Leaders of two national and 15 regional parties, at their conclave in Hyderabad, have agreed to form a common forum, the shape and contents of which have yet to be decided. It is not aimed at any kind of electoral partnership, much less as a step toward forging a united party eventually. Mr N. T. Rama Rao has given up his dream of launching a Bharat Desam party; also has been abandoned more or less the move to form a federation of like-minded parties. History of past attempts cannot be overlooked. The merger of Lok Dal and BJP was a few days' wonder. Opposition meets at Vijaywada, Srinagar and Calcutta were more verbiage than action. Vaulting ambitions of all participants prevented the emergence of one leader at the top. The Lok Dal, CPM and CPI, which took part in the three previous opposition conclaves, chose to stay away from the latest. BJP was always seen to plough a lonely furrow.

Communal disturbances and discontents brought the regional parties together, as they need, and demand, more political and fiscal powers. They do enjoy support of the intelligentsia and broader public sympathy. What they lack is shared perception of problems and solutions. A viable national alternative to Congress(I) cannot be built as a matter of convenience. Nor can it be sustained on sheer equivalence. They must be clear on the larger national objectives and agree on a common leader. This leader must have a mass appeal and a clean image.

A combination of varied regional demands and aspirations do not make a stable alternative policy. Nor can a confrontation approach help. The opposition parties must delve deep into the national malaise and identify areas of focus to extract the maximum mileage out of the current situation. There cannot be a successful challenge to Congress(I) unless the opposition parties become cohesive enough for the electorate to respect as a genuine political alternative.

It is wrong to dub regional parties as "anti-national", as Mr Rajiv Gandhi did in Bombay a few weeks ago. This phenomenon only shows that Congress(I) has miserably failed to respond adequately to regional hopes and aspirations. Also patriotism is not the sole monopoly of Congress(I) men. They also serve who disagree and freely air their views. The voices of dissent must be heard with due respect and courtesy.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Guru Gobind Singh And Emperor Aurangzeb

By : Dr. Gurmit Singh, Advocate

Many a saintly soul was caught in the whirl wind of religious persecution raised by Aurangzeb, but perhaps few religious executions had such far-reaching consequences as that of the Sikh Guru, Guru Teg Bahadur, which exercised a decided influence on the subsequent history of the Punjab. The whole of Punjab began to burn with indignation and revenge. Sikhism was threatened with extinction, root and branch, and there was no other method of self-defence than the use of arms.

Guru Gobind Singh, (1666-1708), who succeeded his father Guru Teg Bahadur, was then a mere child of nine years. Though the effect of his father's martyrdom on Guru Gobind Singh's mind must have been deep and lasting, yet he controlled himself in order to harness all his energies to the task before him. Some historians have summed up the effect it had on the tender mind of Guru Gobind Singh as enunciated, for example, Latif says that the event "had such a strong impression on the mind of (Guru) Gobind (Singh) that he longed to wreak vengeance on the murderer of his father and the persecutors of his race, and became the inveterate and irreconcilable enemy Mohammedan. Similarly Cunningham writes "the violent end of the martyr Guru made a deep impression in the mind of (Guru) Gobind (Singh), and in brooding over his own loss and the fallen condition of his country, he became the irreconcilable foe of the Mohammadan name and conceived the noble idea of moulding the vanquished Hindus into a new and aspiring people.

But Sikhs writers differ with the above assertions. According to Dr. Trilochan Singh, "there is absolutely no truth in the blank and baseless assertion of historians that "he became the irreconcilable foe of the Mohammadan name". Muslim lovers of freedom and country for all, were usually fighting on the side of Guru Gobind Singh in his wars against the Hindu Chiefs of Shivalik. Guru Gobind Singh had the highest respect for Islam, and one can still see the graves of Muslim Pirs who died for him and his cause. Kartar Singh also expresses same views when he writes "the allegation that Guru Gobind Singh became the inveterate and irreconcilable enemy of every Mohammadan or the irreconcilable foe of the Mohammadan name" is fully and completely refuted by the undeniable fact that his army contained a large number of Mohammadans. They were his devotees. They fought his battles against even their own coreligionists and served him with their lives". Indu Bhushan Banerjee, correctly sums up the situation when he writes "his war was with tyranny and oppression, and the quarrel with the Mohammadans and the achievement of political dominion by the Sikhs followed, as more or less, inevitable corollaries of the basic conception". His objective was to rescue people from evil doers and the tyrants. In his letter to Aurangzeb his main charge against the Emperor was that "he was not a true Muslim and has no sincere faith either in the Prophet Mohammed or the Koran". These lines clearly show that Guru Gobind Singh had full respect for Prophet Mohammed and his faith and he expected Muslims to sincerely obey its tenets.

The fact that Guru Gobind Singh had no clash with Aurangzeb on account of religion is borne out by his own words in Zafarnama, wherein he reminds Aurangzeb that while Guru's enemies i. e. the Hindu hillchiefs were idolaters, he and the Emperor were both opposed to idolatory. These lines show that clash between Guru Gobind Singh and the Emperor Aurangzeb was a result of poisoning of Emperor's ears by the hill chiefs who, according to Macauliffe, made a representation against the Guru to the Mughal government by writing: "He suggested to us that if we rose in rebellion against the Emperor who had killed his father, and who's he desired to avenge. As we did not think it proper to oppose the Emperor, the Guru is displeased with us, and now giveth us every form of annoyance." These hill chief incited the Emperor to attack the Guru by writing to him "should you delay to punish or restrain him, his next expedition will be against the capital of your Empire."

Aurangzeb sent prince Muazzam (Shah Alam) to Punjab to arrest and punish the Guru but a pace-bearer of the rank of the General named Mirza Beg who was sent first, found after investigation that Guru Gobind Singh was innocent and he therefore punished those who were causing trouble to the Guru.

The next aspect to be considered is whether Guru Gobind Singh had aggressive designs against the Mughal Empire and therefore, whether this could be the cause for embittered relations between the Guru and the Emperor. Guru Gobind Singh's assertion that "the house of Baba Nanak and that of Babar, both derive their authority from God and the former should be recognised as supreme in secular affairs", shows beyond any doubt that Guru Gobind Singh had no political motives or ambitions and he was willing to recognise Aurangzeb as Supreme authority in secular affairs.

Thus there is sufficient evidence to conclude that at least upto 1700 A. D. when Guru Gobind Singh was 34, there was no political conflict between Aurangzeb and Guru Gobind Singh.

Aurangzeb died in 1707 and before his death he tried to arrive at a compromise with the Guru. He sent a letter from Deccan, where he was then engaged in battles with Marathas, through his envoy with the following message:

> "There is only one Emperor. Thy religion and mine are the same. Come to me, by all means, otherwise I shall be angry and go to war. If thou come, thou shalt be treated as holy men are treated by monarchs. I have obtained this sovereignty from God. Be well advised, and thwart not my wishes".

The fact that the emperor did write such a letter, promising to come to the Guru if the latter would not go to him, is borne out by the Guru's Zafarnama, wherein Guru Gobind Singh after firmly refusing to go to the Emperor invites him to come to meet the Guru at village Kangar, a village inhabited by Bears who owed their allegiance to the Guru. The Guru while sending his reply conferred a robe of honour on the Emperor's envoy. A similar second letter, autographed by the Emperor was received by the Guru during the protracted siege of Anandpur in the middle of 1704, wherein the Emperor wrote with his own hand:

> "I have sworn on the Quran not to harm thee. If I do, may I not find a place in God's court hereafter. Cease warfare and come to me. If thou desire not to come hither then go where soever thou pleasest".

Guru Gobind Singh's letter to the Emperor i. e. Zafarnama, reveals that the Guru had all the admiration for the personal qualities of the Emperor and his opposition to Aurangzeb was certainly not based on any personal considerations, or inspired by any sense of the wrongs done to him and his family and he had no ill-feeling against Aurangzeb.

During the last years of his life Aurangzeb was repentant for his wrongs and feeling his end to be near, he wrote to his son Prince Azam, "I fear for my salvation, and dread the torments with which I may be punished. Though I have strong reliance on the mercies and bounties of God, yet regarding my actions, fear will not quit me". Aurangzeb was at that time in great need of consolation and happiness and none could provide them better than the occupant of Guru Nanak's Gaddi.

Although, Aurangzeb died when he was moving north to meet Guru Gobind Singh, who was moving South, the Emperor died as a repentant admirer of Guru Gobind Singh. Had they met, there might have taken place a new and dramatic turn in the history of India.

Thus we can say that although Aurangzeb was a religious fanatic his conduct does show signs of reverence for the house of Baba Nanak.

Although Emperor Aurangzeb was a religious fanatic his conduct does show signs of reverence for the house of Baba Nanak.

Digitized by Panjab Digital Library | www.panjabdigilib.org

GURU GOBIND SINGH

The Saviour and Prophet

When we recall the supreme sacrifice made by Guru Gobind Singh, our heads bow in reverence and faith. We wonder how in such short span of life he could accomplish so many tasks. He set an example by requesting his father, Sri Guru Tegh Bahadur to lay his life for the freedom of faith. He rather made it clear that injustice in any shape and form will not be tolerated. He created Khalsa and showed that everyone can follow his path. He bestowed his grace on a Hindu like Bhai Nand Lal or a Muslim like Pir Budho Shah. Thus he demonstrated that he did not discriminate between one community or the other and that he stood for the freedom of one and all.

He was a great patron of literature and had 52 poets in his royal court. He set aphorisms of serious religion translated so that people may understand them. He stressed that people should strive to imbibe his teachings to lead a happy and contented life.

His works like *Zafarnama* and *Jaap* prove that one can remain in high spirits even in adverse circumstances. Sacrifice of his father, mother and four sons (*Sahibzadas*) did not make him falter in his firm faith in 'Akal Purkh.'

He checked tyranny in any form. He made his disciples strong enough to fight the corrupt rulers. He infused such a spirit in his disciples that none cares for his life for the pursuit of truth and is ever ready to lay his life for a noble cause.

On the occasion of Prakash Utsav of Guru Gobind Singh we should pray for strength to mould our lives in his shape.

—Sucha Singh Headmaster
General Secretary, DSGMC

The Unique Nation Builder

Guru Gobind Singh was born in the famous city of Patna in Bihar During that period there was a great turmoil in the country. The rulers were doing their best to perpetuate their command and mete out ill-treatment to their subjects. People were made to fight one another because of caste barriers.

From the very childhood Guru Gobind Singh gauged the situation. To stem the tide of ruthlessness of the rulers, he prepared himself to bear the sacrifice of his father, Guru Tegh Bahadur. He challenged the tyrants. He broke the caste barriers. To achieve his objective, he created Khalsa i.e. Pure on the auspicious day of Baisakhi in 1699.

To create Khalsa Panth, he called forth for supreme sacrifice in offering of one's head as a token of self-surrender. From the audience of thousands, only five dared to come forward. They belonged to different castes and regions. By responding to the command of the Guru, they broke the watertight compartments of caste and transcended geographical boundaries. With the administration of double-edged Nectar, they were given the equal status so that they could not be yoked further in the clutches of the so called low castes.

For the past three centuries, thanks to the baptismal nectar, the Khalsa have always stood against the onslaught from whatever quarter and has made supreme sacrifice in every struggle. The Sikhs have preferred to sacrifice personal interests for the sake of public good and welfare. On the occasion of Guru's birthday we should make a solemn resolve to follow his footsteps and remain firm in our actions.

—Jaswant Singh Kalka,
Acting President, DSGMC

Gurdwara Poonta Sahib

Digitized by Panjab Digital Library | www.panjabdigilib.org

Guru Gobind Singh's Khalsa and Amrit

By : Sardar Bhagwant Singh Dulawari

I am proud of my Guru, proud of my heritage, proud of my traditions and above all, I am proud of the concept of Guru Gobind Singh in the creation of Khalsa Brotherhood.

The Baisakhi of 1699 even today beckons to every human being, not only Sikhs or the Khalsa, to bestir himself in the remembrance of the Lord as a saint and live in this world as a soldier of divinity to ward off evil not only from himself but also from the society as a whole. Khalsa was created not with a view to demanding an area to be called Khalistan but the Khalsa was to make the whole world a Khalistan, a world of the pure.

The degeneration that we have brought upon ourselves by shunning the true meaning of our Master as far as our practical life is concerned, should not blind ourselves or our brothers and sisters of other communities to the fact that Guru Gobind Singh belongs to the entire country, the entire world and entire humanity. And even if the Khalsa has the uniform in external appearance of 5 Ks including 'keshas' in turban and beard, Guru Gobind Singh directed him to recognise the entire human race as of one and the same caste. If we have degenerated, the fault lies with us, not with the concept.

Guru Gobind Singh's marvellous feat on 13th April 1699—the Baisakhi Day—must inspire not only the Sikhs but all the people. He displayed his Guruship not to shower material goods or material comfort but he challenged his followers to fulfil the words of Guru Nanak—*Jau Tau Prem Khelan Ka Chao Sir Dhar Tali Gali Mori Aa*—in practice by demanding the head of his followers.

In other words, he must have asked whether his followers had actually understood the meaning of serving their Guru in real terms. Guru Nanak had said that truthful living was higher than Truth itself and Guru Gobind Singh decided to prove to his followers their own offerings that sweet life lay only in willingness to die for righteousness.

St. Francis of Assisi, a Catholic Saint also says in one of his famous prayerful hymns: "It is in giving that we receive; it is in pardoning that we are pardoned and it is in dying that we are born to eternal life".

Guru Gobind Singh decided to test his followers if they were willing to die to be born again—to die as backward, coward people and to be reborn as brave Khalsa in the form of soldier-saints.

Would not everyone in every country wish to live in respect and honour, would not every human being wish to live in truth and fellow-feeling, would the weak desire protection and would not it be apt to crush the tyrannical might, would it not be required today too to feed the hungry and treat everyone as equal and would it not be a just pride for a man to resist tyranny and die fighting rather than succumb to it in a cowardly fashion ?

When the answers to all these questions are in the affirmative, the whole world needs to become the Khalsa, for this is exactly what Guru Gobind Singh expected of his Khalsa and that is exactly what the Khalsa actually did in accordance with Guru's instructions. The Guru then openly showered his blessings by saying :

Khalsa mero roop hai khas, Khalse mein hau karoon nivas

Not satisfied with this blessing, Khalsa was declared to be his friend, mother, father, Guru and indeed everything. To make the emphasis more pronounced, Guru Gobind Singh said: "Guru Nanak be witness to it that I have not said even an iota of untruth (in describing the Khalsa).

Amrit was given by the Guru to make the dead souls live in divinity; the five beloveds were then declared by the Guru to be his Guru to give him *amrit*. This was done to lay the foundation of not only a democratic structure, but also to press that a true Guru makes his followers just like himself. Bhai Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh thus stood guarantee for us to live in honour. The Guru bestowed his all to the Khalsa in this splendid manner. But where are we ?

We are drenched in alcohol drowned in the squalour of dowry, inhumanity of bride-burning, stained in black money and marked with black-deeds. And yet we wish to parade ourselves as "religious" people. Sometimes we hide our black deeds with outward show of piety in long flowing beards, big *kirpans*, thick *kachs* and with *simran* with closed eyes. I am reminded of Bhai Gurdasji's warnings which we sing with gusto but without regard to need to practise these verses in our day-to-day life. Look what Bhai Sahib says :

Pritam ke dig kaise haian se jayeeye,

. . Unless we tread the Path, how can we teach there ?

If we ask a Doctor for drugs for our disease but do not practise the regime prescribed, how can we get rid of the disease ?

If we ask a *suhagin* as to how we can please our husband, but tread the path of *dohagin*, how can we be called to the bed of our Lord ? And

With falsehood at heart, how can closed eyes make us attain the *parampad* (the highest state of self realisation) ?

But now, this singing too is for singing only. We never make an effort—and certainly do not pledge ourselves—to let Guru's word reach our innerbeing so that it can fructify into a life of a pure Khalsa. Indeed, the fast life of today has something to do with the degeneration of Man and degradation of values, but the real trouble is our hoodwinking with the Guru which, having made us successful in the world, is believed to be successful with the Lord too !

How else can one explain the discourses, the lectures, the explanations of Gita with utmost disregard for the Guru's word at heart ? How can one see the heaps of notes at the base of Ragis' seat along with their magnificent singing and *katha* in addition to their unreasonable irreligious and egotistic demands of more and more money and facilities ?

I would like to share with my brothers and sisters the most unpalatable attitude of some Ragis whose most palatable singing lifted me in the Lord's court. Having been arranged to come to a far off place from Punjab, the Ragis received a fantastic sum of money along with travel expenses. They were asked to perform a kirtan also in a gurdwara (the area was not rich in rich contributions) at a little distance. The Ragis again demanded a non-refundable sum. Later, they were also asked to perform one kirtan there instead of the prescribed one at the main centre. "No, this is not in our contract and we must charge extra !" In disgust, the people of the smaller gurdwara left without the Ragis. And this was on Guru Nanak's birthday !

And the tragedy is that while doing all kinds of tricks with the Guru and with religious propriety and spiritual fancies, we still want to be elected Gurdwara Presidents, secretaries and wish to pose ourselves as the saviour of Sikhs and examples of Guru Gobind Singh's Khalsa.

Have we realised—ever realised—what our creator wanted

Digitized by Panjab Digital Library | www.panjabdigilib.org

us to be and what we have become merely because we kept our eyes on the transistory world knowing full well that without Naam nothing, nothing at all would be of any avail to us in God's court? This must be the experience of all of us that we engage Guru Granth Sahib as our bhai or priest in the ceremonies in which, we think, the presence of a priest is important, e.g. our births, our deaths, our marriages or other needs of a worldly nature. No one looks into Guru Granth Sahib what the message is.

In almost all ceremonial occasions, we wish to have *akhand path* with *hired labour* called Bhaijis but we do not listen to a word of Gurbani. And why should we? The *ardasia*, who may be knowing the kind of *Manmukhs*, the cheats, the *karmkhors*, that we are, is still going to say in ardas that we are *Gurd-ghoon parsaye Gur-mukh* and our *Sangat* is going to so sumptuous that people are going to remember us. Indeed why should we care for the sanctity of Gurbani or its need to be brought into life? At Hazoor Sahib or at Harmandar Sahib or anywhere else, the commercialisation of *Akhand Path* to the extent of publicity for the *bhog* for *akhand path* or for daily parsad or for monthly parsad is given so unabashedly everywhere as if we are going to buy a product or a talisman.

The Guru says: *Pathe gune kya hai*. The Guru says: *Gur dhiae onkar na hovai jichur shabad na kare vichar?* The *ardasia Bhaiji* knows that I am offering black-money or *ghor dhanal*—and the ragis have already sung the *Ari-dhar* which says *Je muhako tohar mohe chur moe pheri ... Nadere hoh dhal he mungh ave kare*—and yet she prays for me and asks for the boons of the Guru for me. He must know that his hands are also going to be cut along with punishment for me and my forefathers who are already dead.

We celebrate the days of our Gurus, our greatness, Sahibzades of Guru Gobind Singh. But what for? The idea is that we remember their greatness, put into practice these deeds so as to make our lives shine, learn to live in truth and righteousness and sacrifice our lives for truth.

The idea is to take stock of ourselves, analyse our shortcomings and pledge for the future. Amrit stands for offering the head to the Guru. And once the head is given, it means that we have pledged to lead our lives according to the dictates of our master Guru Gobind Singh who, as our history, has promised all after, not before, he himself showed the way and sacrificed his all for us.

Are we not ashamed that we have to repeat from house post and gurdwaras that Guru Gobind Singh was a great Guru? Does he need a certificate from us, particularly when we are rotted ourselves.

Guru Gobind Singh is indeed great but he eliminated the need for us to compare him with others or to highlight his greatness vis-a-vis others. He produced his own *Roop* in us to ensure that his greatness will be visible everywhere. Today our own rottenness reflects bad light on him too. What a rotted offspring we have become.

Remember, Guru Gobind Singh has been recognised by Tagore, by Vivekanande, by Zakir Husain and by various distinguished persons, both foreigners and Indians who are not Sikhs. Indeed these people are high personalities in their own right; indeed they are scholars and godly people themselves. But to the common man, who is neither literate nor well read, Guru Gobind Singh will be presented in the form of a Sikh and his actions. Automatically the Sikh who is really practising the principles of the Khalsa in his life will attract the question: Where did you learn all this? And the Sikh humbly, in devotion to the Guru, will give all credit to the Lord. Again, if the Sikh's behaviour is rotten, the people around are going to curse him and give a bad name to his Guru!

Let us wake up! We have slept enough. We have blundered enough. We need humanity, humanity needs us. We need India, India needs us. We have been entrusted with the task of giving our best in service to the world, of defending the weak and tyrannised. We have been organised into a fold of universal brotherhood without distinction of colour, caste, creed or sex. Guru Gobind Singh wanted Khalsa to be pure in his outward conduct and pure also in his inward devotion to the Guru. In other words, he desired that in the Khalsa, the light of the Lord will shine day in and day out.

Let us, in the memory of Guru Tegh Bahadur, Guru Gobind Singh and his four sons who sacrificed their everything for us, examine ourselves on Guru Gobind Singh's birthday: Is that divine light shining in us day in and day out which alone entitles us to be Khalsa. Otherwise we are only rabble-rousers, not the Khalsa of Guru Gobind Singh!

"ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ
ਸ਼ੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ।"

—ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਵਿਹਤਾ ਕਾਰਜਾਂਦੀ ਸਫਲਤਾ ਲਈ ਪਹਿਰਦੇ ਅਤੇ ਮਨੋਰਥ ਦੇ ਸਫੇਦ ਰਹਣ। ਅਜੀਤ ਅਤੇ ਤੋਖਾ ਲਈ ਆਰਥਿਕ ਸੁਤੰਤਰਤਾ ਵਿਉਂਤ, ਸੋਚਾਂ ਦੇ ਸਾਫ—ਨਿਰਭਰ ਅਤੇ ਮਜ਼ਬੂਤ ਹੋਣ ਵਿਚ ਮਦਦ ਬਖਸ਼ ਲਈ ਵਰਤਨ-ਬੰਦ ਹੋਣ ਅਤੇ ਵਿਚ ਸੂਝ ਅਤੇ ਖੁਸ਼ਹਾਲ ਭਾਈਚਾਰੇ ਦਾ ਨਿਸਾਨਾ ਬਣਾਉਂਦੇ ਹੋਣ।

ਸਰਦਾਰ ਦਰਸ਼ਨ

ਭਾਰਤ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ
ਲਾਨ-ਬੌਂਕਿੰਗ ਬਚੱਤ ਕੰਪਨੀ

ਵੀ ਪਿਆਰਲੈਸ
ਜਨਰਲ ਫਾਇਨੈਂਸ
ਐਂਡ ਇਨਵੈਸਟਮੈਂਟ ਕੰ: ਲਿ:

ਰਜਿਸਟਰਡ ਆਫਿਸ
ਪਿਆਰਲੀ ਭਵਨ,
3, ਵਿਜੇ ਸਤ ਰੋਡ ਦੀਆਂ,
ਜਲੰਧਰ-2000012

ਕਲ ਸੇਧਾਂ
ਛਲ ਤਰੇਤ ਰੁਪਏ
ਤੋਂ ਵਧ

PRABHJOT-10004 Bn

Digitized by Panjab Digital Library | www.panjabdigilib.org

Two Paths For Final Emancipation

(An anecdote from the life of Guru Gobind Singh recorded in PARCHIAN SEWA DAS)

Once a Sikh couple came in the presence of the Guru. Both, the Sikh and his wife, prayed, "O True King, by your grace we have good deal of wealth. We have only one son. When we talk to him about his marriage, he says, "If you marry me, I shall take poison and die, I shall not live". Therefore we pray before you to advise him so that he may agree to marry. We shall feel happy and satisfied.

The Guru asked them to bring the son in his presence. They brought their son before the Guru. The Guru said, "O child, your parents want to marry you, why do you raise objections?"

The son replied, "O True King, Why have you said these words in *Anand Sakhi*—"the family that you see around you, shall not accompany you on death." Why should we absorb ourselves in the family, which has not to accompany us? We

By : Dr. S.S. Kohli

should not do such a thing, about which we have to repent later on. Listen to the advice of the True Guru, which has to accompany you. O dear mind, remember always the Truth, saith Nanak." "O True King, if the Guru has prohibited us from the absorption of our mind in the family, then why should we marry? That is why I do not propose to marry"

The Guru said, "I am much pleased: you have said it well". Then the Guru saw towards the Sikh and his wife and said, "dear Sikha, your son has not been enchanted by anybody, nor he is under the impact of a *yantra*, nor he is ill-advised. He is full of wisdom. He is feeling detached because of the utterances of the Guru. The Guru has given such injunctions for such like dear Sikhs".

Then the Sikh and his wife said, "O True King, you are the Guru and doer of everything. Bless us with another son." The Guru said, "you are blessed by the Guru for another son. Do not trouble this son any more. Let him live according to his wishes".

Then the Sikh and his wife said, "O True King, why have you prohibited us from saying anything to the son? Where it will lead us to? Your utterances will not be rejected."

The Guru said, "this boy is absorbed in the True Lord". Then looking at the boy, he spoke again, "O dear boy, listen, I have seen a lot of truth in your heart, therefore I narrate for you two stories, the one regarding the householder's path giving advice on the same and the other regarding the path of the ascetic giving advice on the same. You will have to select one of the two paths, isn't it? You will attain the final beatitude by following any one of the paths".

Then the Guru first narrated the story regarding the householder's path. He said, "In a forest there was a nest of a sparrow couple on a tree. One day, in winter season, an old men, drenched in rain, came and sat under the same tree. He had no clothes on him. The male sparrow said, "O wife, a guest has come and It is our duty to be of service to him". The female sparrow replied, "Dear husband, he is a human being, who eats about one and half seers of cereals. We have nothing to give him. How can we be of any service to him". Then the male sparrow said, "O wife, whatever we can do, we should do; in the first place I shall make his stay warm and cosy". He flew away and brought a smouldering piece of animal refuse and threw it before that man. Then he threw away his nest for burn the fire. That man caused the dry stuff of the nest to burn with the smouldering refuse and put the faggots scattered around. That was a dense forest. The man, on getting warm, sat by fire, was highly pleased. Then the male sparrow said to his wife, "We have nothing else with us except our bodies. I shall fall into the fire so that the guest may not go hungry". Then the female sparrow said, "I may or may not be able to live with honour after your death, therefore I shall become this man's food before you go". On saying this, the female sparrow jumped into the fire and that man ate her up. Then the male sparrow ruminated in his mind that this man eats about one and a half seers of cereals, he cannot therefore be satisfied with only a small sparrow. Therefore he decided to throw himself into the fire and sacrifice himself for the guest. Then he jumped into the fire and that man ate him up.

Therefore if one wants to adopt the householder's path, he should be such a householder as the sparrow couple. Such a householder who follows the example of the sparrow couple gets the final release. He does not undergo birth and death again.

Then the Guru narrated the second story regarding the path of the ascetic. He said, "there was a cottage of an ascetic outside a town. He lived there in a spirit of detachment and faith. Considering the Lord as the doer, he looked towards Him for his sustenance. He received his meals in his cottage by the Grace of the Lord and had not to go to the doors of the residents for begging. But the Lord also tests His dear ones. Once the ascetic did not receive his meals continuously for ten days. The ascetic ruminated in his mind that the Lord is Omniscient and knows everything. The continuous absence of the meals was a sign that the Lord wanted some action on the body for the procurement of the meals. He took his bowl in his hand and went to the town with the idea that he will return to the cottage whether he receives or not receive anything for his meals. There was a marriage in the house of a Kshatriya. Several beggars stood for alms at his door. The ascetic also sat down on one side. All other beggars were served with meals, but no one paid any attention towards ascetic. He then came back to his cottage. The Lord showed him this miracle. He saw two angels with burning torches in their hands. He asked about their identity and they replied that they were angels sent by the Lord for burning the house of the Kshatriya to ashes for not giving any meal to His dear saint, who was hungry for the last ten days. The ascetic, on knowing this, asked them to give one burning torch to him and take him in their company. The angels gave one burning torch to the ascetic, who pounced upon the angles with the torch. He said, "I shall burn you because there is injustice in your home and the home of your Lord, who has sent you. If the Lord had not incited the family of the Kshatriya for serving the meal, how could they be held responsible. Why have you come for burning the homes of the innocent people? What type of justice is this?" Then the angels disappeared. The Lord was highly pleased with these words of the ascetic, who had comprehended the doer i.e. the Lord. The Lord dismissed the vision of the ascetic risen above the people of the world and also no differentiation between a friend and an enemy. The Lord tested the ascetic who proved equal to the task. If he had not been equal to the task, then he would have allowed the angels to burn the house of the Kshatriya for not serving him the meal. After this incident, the ascetic began receiving his daily meals as he had been receiving earlier".

The Guru narrated this story regarding the path of the ascetic to the boy. Then he said, "Listen O boy, one should be an ascetic like this, who remains in a state of equipoise, whether he is hungry or thirsty or in trouble, whether he receives anything or not. He should consider the Lord as the doer of everything and raise himself above all joys. He should do good acts even with evil-minded people besides doing good to good people. Such an ascetic gets the final release and is dear to the Lord.

(From the forthcoming book—*Life and Ideals of Guru Gobind Singh* based on original sources)

Digitized by Panjab Digital Library | www.panjabdigilib.org

With Best Compliments from

National Engineering Industries Limited
JAIPUR

★

MANUFACTURERS OF :

BALL AND ROLLER BEARINGS
TAPERED ROLLER BEARINGS
STEEL AND ALLOY STEEL CASTINGS
STEEL BALLS
AXLE BOXES FOR RAILWAY ROLLING STOCK
ROLL-NECK BEARINGS FOR STEEL PLANTS
HEAVY DUTY BEARINGS FOR POWER PLANTS

We can design and manufacture any type of bearing that you need. It may be one giant bearing to launch a rocket into space, or high temperature bearing for pulsating steel plants, or bearings for high speed locomotives.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Guru Gobind Singh As A Father

By : Lt. Col. Gulcharan Singh (Retd.)

Guru Gobind Singh, where he infused a new spirit in his downtrodden countrymen changed them from mere weaklings to a formidable martial race of no equal in the world, he fulfilled his obligations as a father also. It is so evident from the fact how his two elder sons died fighting against hoards and the other (younger) two refused to abandon their faith and willingly sacrificed their lives. We shall see how all this happened.

Having put up an excellent defence against the numerically far superior force of Mughals and the Hindu Hill Rajas, the Guru was compelled to abandon Anandpur Sahib. During this march the Guru was accompanied by a few Sikhs, the five *piaras* and his two elder sons—Ajit Singh and Jujhar Singh armed with swords, bows and arrows forming the Guru's rear guard. They proceeded via Kiratpur, Nirmoh and Ropar. At the last place the rear-guard was attacked by the enemy. One of the Guru's followers—Udhe Singh—was killed. Then, leaving a small party behind to check the enemy, the Guru with the remaining men proceeded to Chamkaur Sahib. Here, he occupied an agriculturist house and converted it into a small fortress. By now the Mughals had received another force from Delhi, and both the forces put in a joint attack on the *gurdi*.

The Guru addressed his men saying that they had believed in the enemy's oaths and that was the result. Now, they should fight here bravely like lions as they had hitherto done. A martyr's death is always better than living in slavery. Then he placed eight men to guard each of the four walls of the "extemporized fort". Two men were detached to guard the door. The Guru himself, his sons and two other Sikhs went for the top storey. Two Sikhs were detailed as sentries. Thus the force comprised the Guru himself, his two sons and thirty-eight Sikhs only. To start with, five Sikhs went out to fight the enemy; they performed acts of gallantry and were in the end killed. Then, another group of three Sikhs acted likewise and having killed a number of the enemy died fighting. Mohkam Singh, one of the five-loved ones, followed their example; then Himmat Singh acted likewise. Then another group of five Sikhs repeated the performance. Now, a bigger group of the Sikhs went out and played havoc among the enemy—they were also killed. Meanwhile two officers of the enemy force attempted to climb the fort wall, but both, one after the other, were killed by the Guru himself. This checked others from trying the same trick.

At this time, the Guru's eldest son, Ajit Singh stepped forward and as one of the Guru's Sikhs sought permission to fight the enemy. The Guru was so pleased, and he gladly acceded to the request. Ajit Singh with five Sikhs went out and played havoc among the enemy; cut them as sickle cuts the crop. When their arrows were all expended and their swords broken, the Sikhs fought with spears. Seeing the damage done, the enemy commander put in a concentrated attack on this small party and killed every one of them. Ajit Singh also "fell and slept the sleep of peace on his gory bed".

A poet has written a couplet depicting Ajit Singh's feelings before he went out to fight thus:

Nam ka Ajit hun jita na jaunga,
Jita Sikh gaya to jita na aun ga.

(I am named unconquerable, so I cannot be conquered; but if I am conquered I shall not return alive.)

Watching his brother's fate, Jujhar Singh, the Guru's second son, could not restrain himself; his blood started boiling; he was up to follow his elder brother's foot-steps. He, too, sought his father's permission to fight the enemy. He too was given permission ungrudingly. So, Jujhar Singh with five Sikhs went forward and played a similar game with the enemy. Wielding the sword, the young *sahibzada* went through the enemy as a crocodile goes through water. He and his companions kept on fighting till all of them were killed.

Gobind Singh, the Guru and the father, watched these gory scenes from inside the fortress. He saw his Sikhs and his two sons fighting, he saw them wielding their swords, saw them cutting through the enemy, saw them being hit, saw them succumbing to the earth, and saw them lying martyrs on the ground. But, instead of shedding tears, he thanked the Almighty and said :—

"O, God, it is Thou who sentest them, and they hath died fighting for their faith. The trust Thou gavest hath been restored to Thee".

Thus the two elder sons of the Guru, aged 18 and 14, died for the cause and sacrificed their lives for their *dharam*, never turned their backs to the enemy but died fighting. They have left an illuminating example of bravery and sacrifice.

During the battle on the banks of Sarsa Nadi near Ropar, the Guru's mother and his two younger sons, Fateh Singh and Zorawar Singh, got separated from the main body. By chance they had met their old discharged cook, a brahmin of Kheri (Saheri) near Sarhind, who volunteered to look after them—he took them to his own house.

This brahmin acted treacherously. First, when Mata Gujri and the young ones were asleep at night, he made away with all their valuables. The next morning when questioned he said that this was the doing of thieves who prowled about the town. He, however, took this as an affront and accused the fugitives for rewarding him this way for the protection afforded to them. The greedy brahmin reported their presence to the local authorities, saying that they had only just arrived. When the news reached the Viceroy of Sarhind, Wazir Khan, he ordered them to be confined in a tower.

Next day the children were produced in the court of the Viceroy where accusations were levelled against the innocent boys. The young ones, as they entered the court, had both together shouted *Sri Waheguruji ki Khalsa, Sri Waheguru ji ki Fateh.* This bold and confident manner had astonished the whole audience. One Sucha Nand khatri (also known as Kaljas) whose offer of his daughter for one of the Guru's sons had earlier been refused, branded them as the sons of a serpent who when grown up will become danger to the authorities, hence they should be finished. They were told that their father and the other two brothers had been killed at Chamkaur and their only escape was to embrace Islam. On this Zorawar Singh replied,

"My father, the holy Guru Gobind Singh is not dead, who can kill him? He is protected by the immortal God. If any one say that he can tear down heaven, how is that possible? Were a storm to attempt to drive a mountain before it, could it ever do so? Were any one to try to grasp the sun and the moon, it would be a feat impossible to accomplish. Were the Guru to desire it, he could destroy every trace of you, but he deemeth it his first duty to obey the laws of heaven. When we have dedicated our heads to our father who is such a Guru, why should we bow them before a false and deceitful sinner."

The listeners were impressed by this bold answer, and pleaded that the children be let off unharmed. But, Sucha Nand again emphasised that these were the young ones of a Cobra, they were full of venom; see they have no fear even now and so proudly address the Viceroy.

Wazir Khan thought the addition of such brave and bold intelligent gifted children to be an asset to Islam, and offered the boys gains, glory, beautiful wives, big estates only if they accepted Islam. Zorawar Singh spoke of their great father, of their grandfather, Guru Tegh Bahadur who had sacrificed his life for the sake of one's faith, and he spoke of their great-grandfather, Guru Hargobind. They could not attach a stigma to their noble memories! could not spoil their good name. They had received the baptism of the spirit and of the sword. How could they prefer their lives to their religion. Then, addressing the Viceroy, he said:

"Hear, O Viceroy, I spurn thy religion and will not part with mine own. It hath become the custom of our family to forfeit life rather than faith. O fool, why seekest thou to tempt us with worldly ambition? We will never be led astray by the false advantages thou offerest. The indignities inflicted by the Turks on our grandfather shall be the fire to consume them, and our deaths the wind to fan the flame. In this way we shall destroy the Turks without forfeiting our holy faith".

The Wazir Khan asked them: "Boys! what would you do if we were to set you free?"

"We would collect our Sikhs, supply them with implements of war and fight with you", answered the boys.

Then the Viceroy put this question, "What would you do if during the fight we came face to face?"

"Either we will kill you or you will kill us," was the boys' reply.

The Wazir was astonished at the boldness and uprightness of the young ones. The Viceroy, being an orthodox Muslim, believed in the Islamic Law forbidding the killing of "unbelievers" who were minors or belonged to the female sex. Wazir Khan was inclined to spare their lives, but the Hindu Diwan Sucha Nand again entreated Viceroy to kill the boys, pleading that those who were so

(Continued on page 17)

Digitized by Panjab Digital Library | www.panjabdigilib.org

KARNATAKA

Where The Boundaries Of Your Dreams Are Located And Fulfilled

In the age-old tradition of State support for industry, the Government of Karnataka is committed to a policy of rapid industrialization. The progressive industrial policy envisages not just growth but an alround, balanced and decentralised industrial growth.

To prevent high concentration of industries with resultant congestion and pollution, the Government of Karnataka is offering a package of incentives and concessions for development of industries in backward and less developed areas away from areas of high concentration.

Karnataka Industrial Areas Development Board (KIADB) has identified lands in various parts of Karnataka which are suitable for small, medium and large scale industries. These areas once identified are being acquired and developed to suit the particulars industry. Once fully developed they will be ready for allotment to enterprising entrepreneurs.

The areas by KIADB in pursuance of this policy are located in the districts of Bangalore, Tumkur, Hassan, Chitradurga, Kolar, Mysore, Gulbarga, Bidar, Bijapur, North and South Kanara.

In addition, special industrial complexes at Malur and Chirtur have been set apart for non-resident Indians to set up high technology industries.

With these measures the Government of Karnataka, always a pioneer in industrial support, has with great foresight laid out a plan for balanced industrial growth. Alround growth that fulfils the dreams of not a chosen few but of all the budding industrialists throughout the State who will take Karnataka to an era of maximum industrialization.

KARNATAKA—

continuing a tradition of industry

Be a part of Karnataka's industrial heritage

DIRECTORATE OF INDUSTRIES AND COMMERCE
14/3A, Nrupathunga Road, Bangalore-560 002.

karnataka
information

Digitized by Panjab Digital Library | www.panjabdigilib.org

bold now would certainly, when grown up, follow the footsteps of their father.

The Nawab of Malerkotla who was also present in the court and was impressed by the boldness and truthfulness of the boys, now got up and pleaded on behalf of the young ones. He even offered, in writing, to give whatever the Viceroy would ask from him in lieu of the lives of these two sons of Gobind. He argued that they should not be punished for what their father had done. But Wazir Khan was persuaded by the entreaties of the Diwan and issued orders for the extermination of the two brothers. Some say their hands were cut off, but the common belief is that they were bricked alive and thus died.

This spirit of the Sikh youth has continued ever since. Here are a few examples.

The teen-aged Sikh boy

After the capitulation of Banda Bahadur at Garhi Nangal (Gurdaspur), he and his companions over 800 strong, were brought to Delhi. One hundred of them were here executed daily. Before execution every Sikh was given a choice but no one saved his life through apostasy. Khafi Khan writes that one wonders when one hears or witnesses the astonishing and blood curdling acts performed by the Sikhs. He says that among the Banda's captured Sikhs there was a teen-aged boy also. The boy's mother through some of her well wishers was able to send her petition to the king, explaining that when the Sikhs had come to plunder their village, they had also carried away his son and made him a Sikh against his wishes. He is sinless and is being executed alongwith the Sikhs unnecessarily. The king took pity and issued a *firman* (order) for the release of the boy. With this *firman*, when she arrived at the place of execution, her son was standing under the executioner's blood-dripping sword ready to become a martyr.

The author of *Tawarikh-i-Mohammad Shahi*, gives a different version. According to him when Zakaria Khan, along with the Sikhs reached near Delhi, he was informed that in the nearby village a young boy had become a Sikh. Zakaria Khan at once ordered the arrest of the boy. As the luck would have it, the boy, after the nuptial had just come back to his home with his newly-wed wife. The *dolt* had just entered his house that the boy was apprehended and brought before Zakaria Khan. The boy's father had died much earlier. The opulent marriage ceremony was turned into a condolence meeting. No one dared save the boy, then the old mother alongwith the newly-married daughter-in-law went crying to the Royal Court, and obtained pardon for her son.

Whatever be the story, but on hearing the cause of his release, the boy said: "I do not know who this old woman is, nor this young bride belongs to me. My companions have already gone, and the time for my going too has arrived. Send me soon alongwith my companions."

The author of *Tawarikh-i-Mohammad Shahi* writes that the cries and supplications of the old woman had had no effect on the boy. Not even the advice and gifts that would be given to the boy by the official could change the boy's mind. To the surprise of all the boy went back to the place of execution and with one stroke of the sword his head was separated from his body.

Shahbaz Singh

Subeg Singh, an employee of the Mughal Government, was blamed for helping the Sikhs and was put into jail. He was asked to embrace Islam, which he refused to do. His eighteen-year old son, Shahbaz Singh was then implored to become a Muslim in order to save his father's life. The young Sikh too refused to oblige the authorities. The offer of high positions, beautiful women, riches, etc., had no effect on the father and the son. Having spurned the Mughals efforts to convert them to Islam, both the father and the son were broken on wheels (1748, AD)

Even recently in the 20th century, the Sikh youth have received martyrdom for the cause of their faith. During and after the "Operation Blue Star" (June 1984), large number of Sikh boys have been killed by the Indian Army and Para-military forces just because they were Sikhs. At places a number of Sucha Nands branded the Sikh boys as snakelets before they were shot.

After the "Op. Bluestar" was completed, a hundred children within the age group of eight to twelve years, students of Damadami Taksal, were lined up on the parkarma of the Golden Gurdwara, Amritsar. When questioned, each one of them answered with the *Jaikara Jo bole so nihal* with the rest of their companions adding *Sat Sri Akal*. One by one they were all shot dead by the jawans of the Indian Army. None of them had asked for mercy or "for a moment faultered in giving courageous reply to their captors". They acted in the spirit and traditions of Sikhism. This act was repeated in a number of other gurdwaras also.

A number of non-Taksali Sikh youth captured in the Golden Gurdwara were sent to the Central Jail, Ludhiana (*Indian Express*, 31 August 1984). Out of these, 9 belonged to Bangladesh; seventeen of them were 7 to 14 years of age and have been categorised as "terrorists" of different classes (*Indian Express*, 30 August, Ed.) Some Sikh youth have been detained in the Central Jail, Nabha; many of them have been tortured in the Ludha Kothi in Sangrur district. (*Indian Express*, 4 April 1985.) But none of them has asked for mercy.

General

From these historical episodes one ought to learn certain lessons. The young boys were in their teens, and they were so committed to their faith that they did not mind losing their lives. On the other hand, these days there are larger number of cases of aberration. Because the child is too young and cannot look after their hair in a hostel the hair may be cut. This all goes to show the lack of faith in one's religion, lack of determination. The fault lies with the parents who have failed to do their duty as far as their religion is concerned. If the parents themselves were strictly complying with the injunctions of their religion they would always guide their progeny on the correct lines. But many grownups themselves are not following the instructions of their great Gurus. It is time we did something to check this rot which is creeping amongst the Sikhs. For the lack of propaganda SGPC is mostly responsible, and it has utterly failed in its duties.

Character building requires strict discipline; and childhood is the right time for character moulding, as moulding of young character is easier done and hence should be important object of any nation. The first place where a child's character ought to be moulded is the home where this responsibility falls on parents. It is here that a child's outlook is mostly cultivated because it has a pure brain untarnished by any dogma or ism, and thus can be easily diverted into the required direction. Plato in his seventh book of *The Laws* writes: "And of all animals the boy is the most unmanageable, in as much as he has the fountain of reason in him not yet regulated, he is the most insidious, sharp witted, and unsubordinate animals wherefore he must be bound with many bridles".

Mr. John Edgar Hoover, speaking before a Special Senate Committee investigating crime, laid emphasis on the role of early family thinking in the prevention of crime and said: "The place to start is the family circle... The home is the first great training school in behaviour of misbehaviour and parents serve as the first teachers. In the home the child learns that others besides him have rights which he must respect... He must learn for others, respect for property, courtesy, truthfulness and reliability...He must be taught to understand the necessity of obeying the laws of God.

"These qualities, of course, are transmitted to the child only if they are exemplified and taught within the family circle. By way of contrast, homes broken by death, desertion, divorce, separation, neglect or immorality stamp their imprint on the developing personality. The products of these homes, unguided and unsupervised child who seldom receive needed love and attention, develop disrupted attitudes and may easily engage in anti-social behaviour. These products of adult negligence have become easy recruits in an already vast army of offenders". (Quoted in *The Tribune*, 21 August, 1960.)

To be able to mould their children's character on the correct lines, the parents themselves need have a high standard of character. Religion plays a considerable part in character building. Therefore, the parents first of all themselves should have faith in their region and strictly comply with its injunctions. The parents who lack this cannot be expected to mould their children's character on these lines. So, they should make efforts to discipline themselves first. They should be careful that nothing is done—said or acted—in the presence of their children that is bad and unhealthy. This is because, firstly bad things are easily imitated, and secondly, the children imitate their parents sooner than say their teachers or leaders.

The other place where character building is done is the school.

Guru Gobind Singh, where he infused a new spirit in his down-trodden countrymen changed them from mere weaklings to a formidable martial race of no equal in the world, he fulfilled his obligations as a father also.

Digitized by Panjab Digital Library | www.panjabdigilib.org

The parents should ensure that they put their children in good schools. "Many parents", writes Plutarch, "who are so niggardly about their children and indifferent to their interests, that for their children, practising a vile economy at the expense of their children's ignorance". The teachers employed in schools should be capable persons and of a very high character. In *Moralia*, Plutarch says, the teachers should be of "blameless life" and "pure character". Therefore, universities, colleges and schools should not be merely academic institutions, but should realise their responsibility of character building of the nation.

In the third place come the religious places. The greatness of a religious place is not in the splended buildings, but in its teachings. Epictetus says, "You will do the greatest service to the state if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses". In gurdwaras the responsibility falls on *granthis*. But, is the standard of our *granthis* what it should be? No. What one comes across is that the *granthis* employed in most of the gurdwaras have very little knowledge of their own religion, what to say of knowledge of other religions. They have often difficulty in moving about, are often blind; they can hardly put across to others the religious teachings—normally a person who fails to get any service any where is employed on this job. This tendency is derogatory to the requirements of these places. We should get out of this rut, and have a place where we can train our future *granthis*. They should be well educated and well-behaved individuals of high character. They should have good knowledge of their own religion and also be conversant with other religions in the world. Otherwise how can they carry out comparative study of religions. A monk has said: He knows little of religion who knows only one.

Another important point is that no one can be expected to render reasonably satisfactory service while worried about his finances. Therefore, they should be well paid.

Gurdwaras, being an important part of Sikh life, should not be the last resort of the unemployed. Only capable persons should be employed on these jobs. Shiromani Gurdwara Parbandhak Committee, the premier organisation of Sikhs, has utterly failed in its responsibilities. It should honestly and earnestly devote time and attention towards this very important aspect of our life.

——

Himachal Pradesh Marketing Board, Simla-171005.

TELEPHONE : 2356/5730 *GRAM* : HIMDIRAG/MARKETBOARD

HIMACHAL PRADESH

The Abode Of Top Quality Seed Potato

OFFERS

Disease free quality seed potato of Kufri Jyoti and Kufri Chandermukhi varieties produced in hills under excellent temperate climatic conditions

The seed potato grown in high hills of Himachal Pradesh has distinct advantage in production and quality over seed potato grown in plains

Under H.P. Seed Potato (Control) Order, 1976 high quality, pure seed potato guaranteed.

Cooperative institutions, the farmers, seed potato dealers, extension agencies and various State Governments may contact :—

B.S. SIROHI
Secretary

I.S. KINGRA
Director of Agriculture-cum-Chairman

MILKFED

PRODUCERS OF
'VERKA' & 'AMBER'

Delicious and Nutritious Diary Products

- Pure Desi Ghee
- Table Butter
- Skimmed Milk Powder
- Whole Milk Powder
- Baby Food
- Infant Milk Food
- Processed Cheese
- Kaju Pinni
- Paneer
- Ice Cream Powder
- High Fat Milk
- Standardised Milk
- Toned Milk
- Sweetened Flavoured Milk
- Lassi
- Ice Cream
- Milk Cake
- Peda
- Yoghurt
- Cheesingles

In Consumer and Bulk Packing

The Punjab State Cooperative Milk Producers' Federation Limited

S.C.O. 3015-16, Sector 22-D, Chandigarh.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Conception of Ideal Love In The Dasam Granth

By : Dr. Harnam Singh Shan

Deh aslı Kahain Jogdhi
Eh forl ho jug char dhari.

The Sikh ceremony of marriage concludes generally, with the singing of a hymn ending with the benediction

"O Lord of the Universe !
May this couple live and love
For ages four and even more !"

This hymn occurs in *Charitar* No. 108 of the *Dasam Granth*' and narrates the famous love-legend of Sassi-Punnun and illustrates the author's conception of ideal love.

The *Dasam Granth* or the Book of the Tenth Master is the second most sacred and important scripture of the Sikhs. Apart from containing numerous compositions in praise of God and accounts of His alleged incarnations and mythical heroes and heroines, it includes also a unique compendium of mediaeval legends and romances, entitled, *Pakhyan Charitar* popularly *Triya Charitar*" (i.e. the ways or wiles of women). As started at its end, the *Charitars* are 405 in number and are narrated in 7555 stanzas composed in a pleasant blend of *Braj* and Punjabi, couched in an inimitable style and cast in a large variety of verse-forms and metrical patterns.

The *Pakhyan Charitar* composed or compiled in 1753 B.S/ 1696 A.D. on the banks of the Sutluj, seems to be the largest and most representative collection of Indian and non-Indian tales of heroic deeds, romantic ventures, practical wisdom and ethical ideals, cherished by the people as current in the land during the mediaeval period of our history. Mythology, hagiology, topography, history and the legendary love have been blended in it in an artistic and literary form. "There is hardly any aspect of human life that has not been touched in the narration of these tales. All stages of life are portrayed in its characteristic eccentricities and vicissitudes". Hence I felt proud to call it a veritable and improbed mine of Asian folklore while introducing it to the First General Conference of Asian Folklore held at the Indiana University, U.S.A. in June, 1966.

Its tales are brief in content, shocking in narration psychological in treatment, clear in motifs and frank in deriving morals for spiritual redemption, social uplift and practical life. It begins with an invocation to God seeking His blessings and ends with a prayer expressing thanks in such an excellent composition of 26 stanzas, known as *Benati Chaupai*, that it has become an inseparable part of not only the *Amrit* (i.e. baptising or initiation) ceremony but also of the *Nitnem* (i.e. daily prayer of the Sikhs.

Their authorship is a bit disputed. Some attribute their composition to Guru Gobind Singh Ji, others to Ram and Shyam, two poets of his celebrated court of learning. There are yet others who consider even Ram and Shyam as the pen-names of the Guru himself.

Guru Gobind Singh (1666-1708 A.D.), the Tenth Master of the Sikhs, was also the founder of the Khalsa and a unique versatile genius. Besides being a great saint and soldier, he was a prolific writer and a scholar too. He wrote extensively and forcefully in Braj, Persian and Punjabi. Most of his writings were lost during his forceful campaigns with the Mughal forces. The remaining, including his autobiography, are preserved in the said voluminous *Dasam Granth*, compiled posthumously by Bhai Mani Singh, one of his most trusted and scholarly disciples, who while serving as the Head-priest of the Golden Temple, Amritsar, died a martyr in 1737 A.D. at Lahore. The *Pakhyan Charitar*, as we find it in the *Dasam Granth* contains among a large variety of tales some of the most popular romances of the Indian sub-continent. We find in it, for instance, the versions of the celebrated love-legends of *Hir-Ranjha*, *Dhola-Maru*, *Nal-Damayanti*, *Sohni-Mahiwal*, *Rupmati-Bashahader*, *Mirza-Sahiban*, *Yusuf-Zulaikhan* and *Madhwanal-Kamkandla*. The true love, chastity and self-sacrifice of these immortal heroes and heroines have received full-blooded praise and admiration in the respective chapters. We are told, for instance, in Charitar No. 297 regarding Padmini:

Singh, Sanp, Ras Padmini,
In Ka Phir Sahako,
Jaan Jaan Dukh Gorkho Poree,
Taya Tajo Agge Pao

Lions, snakes and Padminis
Have this inherent in their nature;
The greater the suffering they have to face,
The farther do they step to place.

The Charitar No. 91, narrating the romance of Kamkandla and introducing us to the agony of the love-lorn heart, tells us :

Aaj Sakhi Mero Yeo Sunaa,
Poh Pahath Pia Gaan,
Polar Pare Jagra Pareo,
Pahle Pichh Hae Kaan.

I heard to-day O friend! that my lover
at day-break shall set out on his way,
A quarrel has shot up in my heart,
As to which will 'break' first, my heart or the day !

The *Pakhyan Charitar* also contains a version, the only of its kind, of the romance of Sassi-Punnun in which we find an illustration of the author's conception of love and from which we learn a universal truth :

Machhal Ko Bichhur Ko,
Baddh Kio Kaise Lyaai,
Jal Pai Te Bichhari Pakho,
Tupak Bikhe Mar Jai.

How to kill a fish and a love-lorn woman ?
Separate the one from water and the other from lover
They will breathe their last within moments.

The *Charitar* No. 108 has been devoted solely to the narration of this tale which covers 51 stanzas, composed in four metres, viz. *dohra*, *sawaiya*, *Tawaiya* and *Chaupai*. Most of them describe the marriage-ceremony of the lovers and their happy married life followed by Sassi's ideal love and fidelity to her husband. Unlike most of the other versions of this romance, Punnun is shown to be a king, not a prince, and already a married man. Sassi's conflict with his co-wife and her resort to magic, Punnun's treacherous murder and his burial in the forest, appearance of the celestial bodies and their flights in the *Sahans* (chariots) Sassi's self-abnegation and her rousing reception in heaven, etc. etc. are some of its peculiar motifs and distinctive situations which single it out from all other versions of the romance I have noticed so far in as many as 14 Indo-Aryan-Iranian-and-European languages. The entire tale has been given a marvellous mythological colour and a supernatural setting aiming at a moral, indicating the ill effects of a husband's polygamy and the good results of a wife's fidelity to her husband. The tale, in brief, runs as under :

Once the sage Kapil happened to see Rambha, a beautiful *apsara* (nymph, fairy), and her charmed with her. In his desire, his semen fell down on the earth and resulted in the pregnancy of Rambha.

In course of time, Rambha gave birth to a girl. She left her afloat on the Indus and returned herself to paradise.

The waves carried the girl to a spot where Brahmdat, the ruler of Sindh, was standing and sight-seeing. He noticed the girl, took her out of the river and adopted her as his own child. In view of her moonlike beauty, he named her "Sassi". When Sassi grew up, he thought of marrying her; and after making necessary enquiries about Punnun Parbhab, he invited him to Sindh. On his arrival, the marriage was solemnised and all those present blessed the beautiful couple. Punnun's handsomeness began to outshine other women too.

When the wife of Punnun learnt about this marriage, she felt very much upset. After much thinking and planning, she succeeded in overlaying Punnun from Sassi with the help of magic. Punnun began to be very much distressed, he lost his sleep and appetite and used to roam about aimlessly and in agony. Sassi's grief on the other hand knew no bounds. She sent for her girl-friends and sought their help and advice. They managed to set him right with a similar resort to magic. Their relations became as deep and passionate as before. Punnun deserted his first wife and became again infatuated by Sassi's love. He forgot all about his domestic duties and administrative responsibilities. Sassi also loved him more than herself and did not part from him even for a moment.

Rasa Dhost Tooke Bil Mare
Pumah Te Pareo Pakhane
Lagi Rahee Tu an Ka Ur Sao
Jeo Bhaan Mach Ka Gur So

The first wife began to feel very jealous of their reconciliation, merry-making and rejoicing. She collected some brave men, sought their service and preferred herself to be a widow than to lead such a wretched married life. She dressed herself like a *Jogin* and resolved to have her husband murdered and her son installed on the throne. She pondered and planned that if Punnun could be killed while hunting, Sassi would die soon of the sudden and severe shock. So she hired a person for an enormous sum in order to do away with her husband.

One day, death took Punnun out hunting. While passing through the hireling's arrow pierced him through his back. Punnun was enraged. He galloped his horse, leapt on the hired man killed him there and then. But bleeding and staggering, he himself fell down dead after a while. The servants reached the spot and kissed their master. They were at a loss to understand how and with what face it would be possible for them to carry his body to the palace and show him dead to the queen. Meanwhile, they heard a mysterious voice, saying, "What are you all thinking about ? Punnun was a brave man and he fell after fighting to the last. So instead of taking his corpse to

Digitized by Panjab Digital Library | www.panjabdigilib.org

his home, it should be based here in the field".

The servants returned to the palace after burying their lord. They related the tragedy to the queen. Sassi could not bear the news and left straight-away in a *baban* towards Punnun's grave. She was determined either to bring him back alive or join him there in death.

In view of her fidelity and self-sacrifice, Sassi was admitted straight into paradise. The goddesses and the fairies took her in the *baban* and hailed her arrival. Indra offered her half of the place on his own throne.

The entire version has thus been conceived and executed with a supernatural setting and a mythological background. The author appears to have accomplished it either with the use of his own imagination or by utilising the veritable mine of Indian mythology.

A somewhat similar conception, birth and upbringing is indicated in *Anuka Jataka* too. It is connected there with the reign of Brahmadatt in Banares (not Sindh of this *Charitar*) and is said to have happened with Bodhisatta who once, during his bath in a pool in the Himalaya, noticed a baby girl in a lotus. She was conceived in it by the sudden fall of a "being of perfect merit from the heaven of the thirty-three". Bodhisatta fell towards her as to a daughter, took her to his own hut and tended her affectionately. "When she came to sixteen years she was beautiful and in her beauty excelled the hue of man, but attained not the hue of gods".

On the other hand, we have on the authority of Macauliffe the following anecdote associated with Guru Gobind Singh's visit to Bhatinda when he "took up his residence on the top of the fort where now is small temple dedicated to him". Macauliffe further says that "at night some Baloches sang of Sassi Punnun. Sassi had been brought up by a washerman. Punnun was a Baloch merchant who came to the Punjab with merchandise for sale. He met Sassi, fell in love with her, and remained with her until his brother came and took him forcibly away by night. Sassi at day-break, hearing of his abduction followed him, and on arriving at a sandy desert was so overcome by the heat that she expired. The poet represented that she had entered the earth in quest of Punnun". Proceeding further, Macauliffe tells us that the "next day the Guru took occasion to expatiate on love. He said, 'Men may perform devotion and penance for hundred of thousands of years but it would be all in vain without the love of God'".

This love and self-abnegation alone, he has proclaimed in an inimitable verse of his own, can lead one to the attainment of the supreme ideal of the human soul.

Such Kaha Sun Leh Sabhe,
Jin Prem Kio Tin Hi Prabh Piao

"Listen ye one and all,
The supreme truth I proclaim;
Those who truly love the Lord'
They alone His light attain."

All that can well lead us to gauge the Guru's interest in folklore and his using it in the expiation of his ideals, exposition of his mission and rejuvenation of the mass mind. His reference to the agony and devotion of the love-lost *Hir*, separated from her beloved *Ranjha*, in his most popular song, said to have been sung during his life-and-death struggle with the Mughal forces, also seems to support the inclusion of the *romance of Sassi* in the *Dasam Granth* and also the narration of her tale by the Baloches at Bhatinda.

And the morals indicated in in its version of the *Granth* are no less important in this context. Verse No. 49 speaks volumes of the blessings of the ideal love and conjugal fidelity :

Maran Sabhan Ko Mund Pe,
Sufal Maran He Deh
Tonak Bikhe Tan Kao Taje
Priye Sau Preet Banel

The following verses addressed to Anup Kaur, a lustful bewitching damsel at Anandpur, which occur in *Charitar* No. 21 and are associated with a phase of the Guru's own life lend further support to this sort of conception :

Sudh Jab Ta Ham Dhari,
Buchon Gur Dan Hamare,
Foor Eike Pran Toke,
Pran Jab Lag Ghat Thare
Nij Nari Ke Sath
Neho Tum Nit Budheyeh
Par Nari Ke Sue) Bhool,
Supne Hu Na Jeyehu

That is—

Ever since I became conscious of myself, My Master advised me :

"Stick to this resolve, my son !
Till the last breath of your life;
Your love for your wife should grow from day to day,
But never even in dream you think of
Getting into the bed of another's wife".

Thus the author of these *Charitars* has laid an equal and balanced emphasis on both sides of the married life. A husband's fidelity to his wife is an essential and obligatory in his code of conduct as that of a wife's to her husband. Hence we find the theme of *Charitar* No. 108 extending to the next *Charitar* which narrates in the form of a sequel, so to say, the tragic retribution suffered by Punnun's co-wife who got her husband killed through sheer jealousy and treachery. It concludes with the morals

Ja Dukh Te Jin Ja Triyhe,
Nij Pat Hanao Risal,
Tist Chokk Mario Tise,
Dhane Dhane Jum Rul

The agony that incited her to get her husband killed,
Resulted into an instrument for her own end.
All hail, the Angel of Death !

On the other hand, Sassi who gave herself up at the alter of true love and fidelity to her husband, was rewarded there and then :

Priye Hit Deh Tavan Triye Dal,
Dev Lok Bhitar Le Gae,
Arsadhan Basav Te Deene
Bhant Bhanti So Aadhar Keno

She was admitted; alongwith her husband, straight into paradise: and was given so much honour that even Indra offered her half of the place on his own throne.

This is how the *Dasam Granth* records the legend of her ideal love, and the followers of Guru Gobind Singh cherish it by repeating the benediction contained in it at the marriage-ceremony of their kith and kin:

O Lord of the Universe !
May this couple live and love
For ages four and even more !

——

A little aid ...
that goes a long way.

novax®
hearing aids

Singh Trading Company

STOCKISTS :

1. M/s. N VJIVAN HEARING AIDS CENTRE
3310, Navjivan Society Bldg.,
Lamington Road, Bombay-400 008.
2. M/s. KASHIYAP & CO.
F-65, Bhagat Singh Market, New Delhi-110 001.
3. M/s. C.C. SAHA LIMITED
45, Moti Sil Street, Calcutta-700 015.
4. M/s. RADIO SUPPLY STORES
3 B.B.D. Bag East, Calcutta-700 001.
5. M/s. UMA AGENCIES
M.G.Road, Cochin-682 015.
6. M/s. NEO MODERN RADIO & ELECTRONICS
95, Park Lane, Secunderabad (AP).
7. M/s. RAJ SURJICO
6, Rajendra Market, Agra-3.
8. M/s. INDIA AUDIO CENTRE
Sco 74-75, Sector 17-C, Chandigah
9. M/s. HEARING AID CENTRE
164 Kodambakkam High Road, Madras-600 034.
10. M/s. MELODY VISION
Shaukat Building 5/7, Park Road, Bangalore-2.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Concept Of Mind In The Guru Granth Sahib

By : Shri Raj Kumar Arora

The part played by body and mind, the gross and subtle entities, respectively, in the path of spiritual discipline has been widely discussed by all those who followed the path of release. Some have advocated the mortification of human body while others considered it as a sacred instrument for the attainment of the supreme goal of life. Whatever the differences in approach may have been, it is an admitted fact that all religious men have forcefully brought into bold relief the importance of control of mind. Many methods, based on their personal experiences, have been described by leaders of different cults and creeds. The Sikh Gurus have also described their religious practices. In the Holy Book we come across several hymns in which they state their own views regarding the nature and importance of mind in the process of spiritual *sadhana*.

Nature of mind

The *Guru Granth Sahib* provides us with an interesting account about the nature of mind. Mind is mercurial and wanders in all directions. Intoxicated by *maya*, it is like a wild elephant or the crooked tail of a dog. It is always overpowered by the sense of duality, and therefore, full of evil intents. The two aspects of mind are stressed upon here. It reflects all aspects. It is greedy and ignorant. By the grace of *guru* it remembers the Lord's name. It is further remarked: Mind is the *yogi* (detached) and mind is the indulger (attached). It is both the giver and the beggar. The Sikh Masters were fully conscious of the fact that mind is the repository of all spiritual essence. 'O Mind, you are the embodiment of light, know yourself..., God is within you. The mind is Siva, the mind is Sakti. When the mind attains the superconscious level, then the mystery of the Lord is revealed. When the mind awakens, its duality vanishes away.

Thus we observe that the Gurus have rightly described the two aspects of mind, dark and bright, worldly and unworldly. Ajit Singh Sikka is right when he says, "The actual interpretation of the great Guru is that the mind lives between light and darkness. It is amidst possibilities and probabilities. It becomes beauteous, and it may become ignorant".

The fleeting nature of mind has been highlighted by the leaders of many cults. Speaking of Tantrika Buddhism, B. Bhattacharyya points out that, "According to this School the human mind, or as it is called in Buddhism, the Bodhi-mind, is something like a continuous stream of momentary consciousness, which changes every moment the consciousness of the previous moment, giving rise to the consciousness of the succeeding one, the former being the cause of the latter. The chain of momentary consciousness is without a beginning, or, at best, its starting-point cannot be traced." "The mind wanders in all directions for the satisfaction of five senses. It is enormously difficult to control it."

The dual nature of mind has also been stated. "The *citta* is the root of all. Worldly enjoyment and release are found in it. Pay homage to it. Take refuge in this *citta*. You will at sea all the desired fruits. The bound *citta* brings and the released *citta* leads to Nirvana." The idea that the mind is Siva and Sakti transcended above occurs also in the *Gorakhbani*. "From the mind arises *maya*, by the mind it is destroyed."

From the foregoing discussion it is clear that all religious teachers have stressed that mind is of fluctuating nature, it is the cause of good and bad deeds, and is the repository of spiritual essence also. The problem before these teachers has been how to subdue this all powerful mind so that it may give up the path of *maya* and move on the road to liberation. In the following paras is a brief account of the means and methods recommended by the Sikh Masters to attain the desired goal.

How to discipline the mind

The role of the *guru* in the process of disciplining the mind of the devotee has been strongly stressed. In the *Guru Granth Sahib* we come across many hymns dealing with this subject. Meeting with *guru* is referred to here. The mind is released when it meets the *guru*. Next the service of the *guru* is mentioned. "By the service of the *guru* the mind becomes pure and its darkness and ignorance are removed." Faithful observance of *guru's* instructions by the devotee brings the desired results. "When you contemplate on the *sabda* of the *guru*, you attain the castle of the Lord." The kindness of *guru* also helps and serves the purpose. When the true *guru* is kind, the mind realizes the Perfect Being. Remembrance and contemplation of *nama* is another way to subdue the mind. "The mind filled with the Lord's *nama*, does not wander any more." "Body and mind become satisfied when one remembers *nama*," sayeth Nanak. The efficacy of this method is highlighted over other disiplines. "When one practices *hathayoga* to control the desires, one's body wears down. By penance and fasting the mind is not tuned to Divinity. There is no parallel to Rama-*nama* for this purpose." "The mind can be held when it is imbued with love and praises of the Lord. Whose heart is imbued with God, his mind and body become cool and steadfast." All the waves which rise and fall in the mind are intoxicated with the love of the Lord, and, therefore, now it is stilled.

Terms and concepts of the Tantras and *hathayoga* are frequently employed here. The mind is restrained when one closes all the nine doors of the body. In this way the flow of desires in the mind is controlled. "O ignorant mind, turn your mind backward and drink nectar which drops from the *dasamadwar*." The *sahdayoga* is also described here. The *yogi* of the devotee is to discover the [illegible] reality through the practice of *sabda*. The unsteady mind is now imbued with the *sabda*. It is further remarked, when one controls one's mind, its wandering comes to an end, without the control of the mind none can attain the Lord. Rare is the one who knows how to control the mind. It is controlled by the *sabda*. This is the secret known to a few only. Individual efforts are also relied upon. "I have calmed my mind with great and gradual efforts. *Maya* which beguiles the whole world has been stopped by the stranded mind." It is through the mind that the mind is convinced that nothing dies or passes away, sayeth Nanak.

The above account shows that the Sikh Masters provide us with many ways and means to subdue and still the mind. These are grace of the *guru*, recitation of *nama*, and in contemplation, passionate devotion to the Lord, following the instructions of the *guru*, self efforts and *sabdayoga*. These are not different from one another, but parts of the same scheme. Mind, which is the hero of many battles has to be besieged from all quarters and attacked with all weapons. As the forces enclose on with tremendous vigour, the mind accepts its defeat, and becomes calm, quiet, whole and complete. It now meets the Lord and enjoys eternal bliss. These ways come under the general framework of the Santamata or the religious tradition of medieval saint-poets, and frequent references to yogic cults and practices are found throughout the text.

It will be quite interesting to compare the methods found in the *Guru Granth Sahib* with those recommended by the teachers of other cults who preceded the Sikh Gurus. Siddha Sarahs says, "With the instructions of the preceptor arrest the vital wind through the constant arrest of the mind. When this vital wind is made steady, what can time and death do to a *yogi*. The body is the boat, a pure mind is the oar; with the instructions of the wise preceptor take the helm. Make the mind quiet and then direct the boat on, by no (other) means can we reach the other shore.' Santipa writes, "Go on combing the mind like cording of cotton. In this process you are separating gradually all the impurities contained therein. With the constant repetition of this process all elements, however subtle, are removed. In the end bliss is attained. Similarly by [illegible] combing the mind we will observe that the mind has reached that state of *sunya*." The *Gorakhbani* also recommends a similar method. "The mind has overpowered all the gods and goddesses. It can be arrested after it is pierced with the arrow of the *guru's* wisdom." "Do not allow the mind to go out. Its outward movement must be checked. Let it go within. When the vital wind is turned inward or when the life-carrier instead of going out moves within and reaches the *brahmarandhra*, the mind comes to rest." References to the rousing of the power in the *kundalini* and the recitation of the *mantra*, *so' ham*, *hamsa* in a yogic way are also found in the text. As is well known, in the Siddha and the Nathas cults emphasis has been laid on yogic practices.

In the age of the saints or saint-poets we find that the yogic practices are generally discouraged and an intensely devotional attitude is adopted instead. The *santas* believed that the mind must be dominated by love for God and all the thought-currents should be saturated with His love. Kabir says, "The mind is

Digitized by Panjab Digital Library | www.panjabdigilib.org

like an elephant. The Lord's *nama* is the goad which can control it." "Give your whole love to God to meet Him. Detach your mind from the worldly actions and attach it with devotion to God." Dadu echoes similar views, "Wash your dirty mind with the *nama* of the Lord. It will be cleansed when it goes within." "When the mind dies for the worldly objects and desires become powerless, it begins to love the Lord."

The state of calm mind

The application of all the methods mentioned above leads to a state of complete identity with the Infinite, a state difficult to explain in words. It has been rightly said by a Chinese sage that "those who know do not speak, and those who speak do know." But still something with regard to this profound experience is stated by many *santas*. In the *Guru Granth Sahib* we come across some descriptions of this experience. It is a state where one drinks nectar. "With *guru's* instruction mind is stabilized. This is how it enjoys nectar. Here one listens to the divine music. When the waves of the mind are stilled, there issues forth the *anahada-khugal*. The same idea is expressed in a different way, "The mind is the township, the mind is the staff, and it is also the keeper of the staff. It dwells in several garbs and wanders througout the world. Through the *sabda* of the *guru* it is imbued with God and the sense of duality merges in *sahaja*. It is a state of supreme peace. When the mind wavers, it is in doubt. When the doubt is removed by the *guru*, it attains peace".

There are also references to *sahaja samadhi*. "When the light became manifest within, the mind began to believe in God and got merged in *sahaja samadhi*. It is a state devoid of all afflictions. "When the boundless and incomprehensible Lord comes to my mind even for a moment, then all my sorrows, pains and ailments are gone." There are also references to yogic practices. "When the mind becomes whole, it bathes within. It is now in the supercconscious state and is, therefore, beyond birth and death. It is now completely turned away from *maya* and rests in *dasamadwara*. It has pierced all the coils of the snake (i. e. 6 chkras) and seen the Lord. *Maya* and attachment are gone. The moon has devoured the sun. When I pull my breath inward and enter the *kumbhaka mudra*, I listen to the ringing of the *anahada sabda*. The *guru* has given me this secret."

In the Tantrika schools this state is explained in these words, "When the *citta* becomes tranquillized, there is neither birth nor death, neither bondage nor liberation. All the differences between thesis and anti-thesis vanish at once." It is further said that, "The excellent Nirvana is another condition of the mind, which is bright with purity, is free from all the false constructions and the dirt of attachment." According to the *Gorakhabani*, when the diamond has pierced the diamond, that is to say, when the soul has merged in the Lord, then why should the mind come in the body again. The mind enjoys that blissful state." Kabir says, "O mind, you are free to go anywhere without any hindrance. I have known Him and rest in Him. Then wherever you go, you will find Rama there." It must be added here that this experience is not partial, restricted to the sphere of mind, body or senses, but it is complete and whole. It is not a case of giving an intellectual assent to an idea; it is the total response of the whole being of the individual. As has been rightly said, "The whole process of mental discipline resulting in such state, only makes it clear that the intellectual certitude is a necessary preliminary to the intuitive knowledge of Brahman. But the certitude is given in experience and not as a result of intellectual arguments."

Conclusion

The above discussion about the nature of mind and the means to so subdue it leading to a blissful state is a topic of very absorbing interest. We have seen that different means were employed by the teachers of different cults. The Tantrika Siddhas and the followers of the Natha cult relied on yogic practices, while the *santas* adopted other methods to attain the desired goal. In this process the importance of mind has been rightly considered by all of them. The yogic cults did not believe in the existence of God. Hence, according to them, a liberated mind is that mind which is free from all thought-construction. This is the state of supreme bliss. But for the followers of the *Santamata*, God is the ultimate Reality and they tried to seek Him by stilling and controlling the mind. The Sikh Gurus were fully conscious of the part played by the mind in the process of bondage as well as in the process of liberation. They have recommended some devotional methods within the reach of all for the control of mind. Herein lies the contribution of the Gurus to this specialized branch of devotional mysticism.

"ISCONS"

BRIDGE BUILDERS

To

THE NATION

Indersons Construction (Private) Limited

80, KHARVELA NAGAR, BHUBANESHWAR—751 001

Telephones : 51527 50496 50522 53944. *CABLE* : "ISCONS"

TELEX : 0675 232 ICON.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Guru Gobind Singh and His Vision

By : Dr. Gurcharan Singh Mehta

It was in Patna that Guru Gobind Singh, the Tenth Guru of the Sikhs, was born in 1666 A. D. He lived only for a short span of 42 years, but this period was fully crowded with remarkable events which greatly influenced the Indian History.

In those times, there was abroad political corruption, social degradation and religious exploitation. The religious fury of the then Mughal Emperor Aurangzeb, was at its worst and the Hindus were chafing under the repression of the fanatics and religious zealots of Islam.

It was at that critical juncture that ray of hope flashed by piercing the enveloping darkness of tyranny and sloth despond with the appearance of Guru Gobind Singh on the horizon of Indian scene.

Guru Gobind Singh realised that centuries long subjugation to the Muslim rule had demoralised the Hindu mind. The average member of the community had developed a complex of political inferiority in respect of his rulers. The social fabric and the caste system which then prevailed also hampered the normal growth of one's mental, moral and intellectual faculties. This sort of discriminating and unjust treatment having all the weight of social sanctions behind it, stifled one's legitimate aspirations and quelled one's notions of self respect and the dignity of man as man.

The Guru visualised that he would have to transform and shake the very concept of the people. The inferiority complex, political, social or religious had to be eradicated from their minds and the poorest man in society had to be taught and trained to regard himself as its full fledged member, claiming all rights and privileges and sharing all obligations with his brethren.

Self respect and human dignity in fact, were the greatest weapons used by the Guru in uplifting his people. He realised that to end the Mughal tyranny it was essential, that people were made to give up their submissive and passive habits.

Besides his strong faith in the heaven ordained mission, the Guru's family history was a great source of inspiration and encouragement to him. His great grand father Guru Arjun Dev laid down his life for the cause of Dharma during the times of Jehangir (the grand father of Aurangzeb) his grand father, Guru Hargobind was kept in prison by Shah Jahan (the father of Aurangzeb) and his father Guru Teg Bahadur was beheaded under Aurangzeb's own orders. Considering every thing, the Guru was exceptionally brave to launch the struggle to uphold the values of Dharma. He expressed the task undertaken by him in his own words:

For this work was I born,
Realize it and bear it in mind,
All ye good people
To spread righteousness (Dharma)
to protect the good
And to wipe out all wrong doers

(*Bachittar Natak*)

It was on Baisakhi Day at Anandpur Sahib, in 1699 A.D. where thousands of people, had gathered at the Guru's call, he laid the foundation of the Khalsa Panth (the Pure). In the words of the Persian historian Gulam Moh-ud-din, The Guru addressed the congregation thus:

"Let all embrace one creed and obliterate differences of religion. Let the four Hindu castes that have different rules for their guidance, abandon them all, adopt one form of devotion and become brothers. Let no one deem himself superior to another. Let men of four castes receive my baptism, eat out of one dish and feel no disgust or contempt for one another".

When after this declaration, Guru asked for the sacrifice of five heads from the congregation, Daya Ram—a Khatri of Lahore, Dharam Dass, a Jat of Hastinapur, Mohkam Chand—a Dhobi of Dwarka, Sahib Ram—a Barber from Bidar and Himmat Ra—a Jhivar from Jagan Nath Puri offered their heads. These chosen five (*Panj Pyarae*) belonged to all classes and mostly the so called lower classes. They were baptised by offering Amrit and then they became the Khalsa (the Pure) and this was to be their sole caste and religion. After baptising his chosen five, the Guru himself knelt before them and begged for baptising Amrit to him. He considered himself as one of them. He declared in unmistakable terms:

Those who call me God
shall fall into the pit of hell,
Consider me as a slave of His
and have no doubt about it.
I am but a slave of Lord
Come to see the spectacle of the world

(*Bachittar Natak*)

This is how the Guru created a classless society and levelled down the distinctions between man and man.

The Guru preached a religion of intense devotion and complete surrender to the Will of God. His followers after baptism had to get up early in the morning and to recite the name of the Lord Almighty. He inspired them with the belief that they were under the direct protection of God. They were also taught as an article of faith to believe that God was always present in the general body of the Khalsa and that wherever even five Sikhs assembled, the Guru would be with them. The new salutation among the Sikhs was to be *Sri Waheguru Ji Ki Khalsa, Sri Waheguru Ji Ki Fateh* (The Lord's

Digitized by Panjab Digital Library | www.panjabdigilib.org

is the Khalsa—Lord's the victory). A strong conviction of one's being the chosen instrument of God, and the confidence it inspires are the strongest guarantees of success. He further boosted their spirits by changing their names from Sikhs (disciples) into Singhs (lions), thus making lions of humble disciples. He forbade the use of intoxicants and persuaded the people to lead a high moral life. The Guru commanded his followers to wear the Five K's. 1-Kesh-the hair never to be cut, the symbol of manliness. 2-Kanga-the comb, the symbol of cleanliness. 3. Kachhara-a pair of short emblem of decency and purity. 4. Kara—a steel bracelet, emblem of faithfulness. 5. Kirpan-a sword, the symbol of self defence and self respect. It was because of the lofty longing and burning desire for freedom of faith and ascendency infused in them by the Guru that with the passage of time, his disciples began to look upon themselves as the future masters of their land.

The Guru declares God to be a being above every thing of His creation. He never takes birth which disputes of the theory of incarnation and idol-worship. All are His sons equally inheriting the divine patrimony. No body can righteously pride himself over the superiority of one's caste or religion, for God Himself has got no caste or lineage, and does not identify himself with any creed. He is common Father of all. We may call him God or Allah, Jehova or Ram just the incident of language requires and our love for Him prompts us to do. He himself is the creator and preserver he does not delegate his powers to any one. No body can know the extent or duration of his creation. None can estimate the measures of his power and beauty with which he sustains and adorns the vast universe. Every thing on the universe emanates from Him and finally merges in Him. The Guru says:

As from one fire, tens of millions sparks arise
Become separate, but finally vanish into the same fire.
As from a heap of dust, countless particles of dust arise
But fall back to earth, and become part of the dust lying there...
So from him whose form is the universe
Sentient and non-sentient form arise
Emanating from the same source and
Finally merging into it.
(*Akal Ustat*)

The Guru was ahead of his times in his universal outlook when he said that the differences in the people of different countries are due to different geographical and historical factors. He clearly enunciates:

Some have become shaven Sanyasis and Yogis,
Other Brahmacharies and Yatis,
Some are Hindus, others are Muslims, Rafizis and Imam-shafis.
The whole mankind should be recognised as one

The Guru elucidates that the temple (of the Hindus) and the mosque (of the Muslimans) are the same, and so are their worship and prayer. Their scriptures basically teach the same thing.

It is a measure of the richness of the Guru's personality that apart from being a devoted saint and a soldier, he was a poet of high order who admired learning and scholarship. His writings: Jaap, Akal Ustat, Chandi Di Var, Bachittar Natak, Shabad Hazare etc. are enshrined in Dasam Granth. His poetry has metaphysical and mystical overtones, but it also has the stamp of a soldier in it. It rings like the beat of the war drums, its speed is like a charger in the battlefield and it its speed is like the torrent of a river down the hills. It is filled with unflinching faith of a dauntless soldier fighting to overthrow tyranny and falsehood and sure of himself and his God. He wrote mostly of steel of which weapons are made and which in the shape of sword works miracles in the world, and of God, the formless one, the omnipotent and the omnipresent. He writes:

I bow with love and devotion to the holy Sword.
Assist me that may complete the task.
I bow to Him who holdeth the arrow in his hand
I bow to the fearless,
I bow to the God of Gods.
Who is in the present and future.
I bow to the Scimitar, the two edged sword,
the Falchion and the Dagger.
I bow to the Holder of the Mace
Who diffused light through the fourteen worlds.
(*Bachittar Natak*)

The Guru also had a host of 52 poets in his court. He caused many stirring stories and episodes in the Ramayana, the Mahabharta, the Srimad Bhagwat and other Puranas, to be translated from Sanskrit into Braj Bhasha so that those could be understood by the common people, and employed as a means to infuse a warlike spirit in the hearts of his followers. He himself says that I have cast the Dasam of Bhagwad into Braj Bhasha (Bhakha) with no other desire but to inculcate the spirit of holy war (Dharam Yudh). He later wrote in Zafarnama:

When all efforts to restore peace
Prove useless and no words avail,
Lawful is the flash of steel then
And right it is the sword to hail.

The Guru's greatest contribution was that he related the message of spirituality to the life of the people and the forces of history. He gave a new orientation to the relationship between the master and the disciple, that is between God and the Seeker after truth, a new relationship between the metaphysical and material thoughts and action. He ushered in a new ideological era, to meet the persistently changing community values as a result of changing circumstances, and thereby answered the problems of human personality, in its environment on earth.

The Guru is the symbol of intense devotion, toleration, harmony, peace and prosperity combined with the spirit, patriotism, courage, conviction and unity of India. His message of universal brotherhood that he gave us through his fight against tyranny, repression and religious intolerance has a meaningful significance even now. The three pillars of the Indian nation, viz. democracy, secularism and social justice will have to be fully guarded if the vision of Guru Gobind Singh Ji is to be realised.

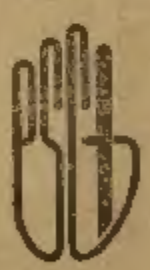
OUR SUBSCRIPTION RATES

INDIA : Yearly Subscription : Rs. 60/-
Life Membership : Rs. 1100/- (For 20 Years)

FOREIGN COUNTRIES

Country	By Sea Mail	By Air Mail
U.S.A.	U.S. Dollars 30	U.S. Dollars 60
Canada	Canadian Dollars 40	Canadian Dollars 80
U.K. & all other Countries in Europe	£ 18	£ 27
East African Countries (Kenya, Uganda or Tanzania)	Shillings 360	Shillings 540
Malaysia & Singapore.	Dollars 40	Dollars 70
Thailand	Bahths 500	Bahths 800

The subscription may be remitted through draft or M.O. to :
The Circulation Manager, THE "SPOKESMAN WEEKLY",
(67, Northend Complex, R.K. Ashram Marg, New Delhi-110001).



OUR MOTTO

Satisfaction — Service — Smile

Bank with

Cooperative Banks in Punjab

We offer 1/4% to 1/2% more interest than other banks in your Vicinity.

The Punjab State Cooperative Bank Ltd.
Chandigarh

Digitized by Panjab Digital Library | www.panjabdigilib.org

God's Son Descends To The Earth

By : Sardar Partap Singh 'Shant'

When the entire universe was plunged in the dark bottomless gorge of ignorance and cruelty in those times there emerged a saint, soldier and writer—Guru Gobind Singh. The residents of Patna witnessed a number of flashes of brilliance in the horizon. The birth of this luminous figure illumined the whole world. The Himalayan task which the Guru had before him needed the unflinching gallantry of a Hercules, who cleansed the augean stables single-handed. The Guru was far better in many respects as he had a series of divine souls who had staked everything in uplifting the down trodden and bettering the condition of the ploughmen, the polluted, the untouchables and of those who where condemned for ever. This launching of an immense resistance to the onslaught of waves of body without soul corruption and heartless hostilities had cost Guru Arjan inhuman atrocities and mortification, and Guru Tegh Bahadur his head at the imperial crucifix.

The Hindus had become so weak and demoralised that this inhuman treatment did not raise thoughts of any protest within them, much less of any resistance. Even the war-like Rajputs considered it a pride, privilege and prestige to give their daughters in marriage to good-for-nothing and evil order. The Muslim rulers were looting their homes, taking away their women, doing acts of sacrilege and demolishing their places of worship, and subjecting them to numerous indignities and humiliating tyrannies. The Hindus who had degenerated into the pit of age-long subjection and degradation, and were knee-deep in the labyrinth of absurd superstitions beliefs. The caste system had divided the Hindu community through and through into innumerable water tight compartments.

Even the hill chiefs were bitten persistently by mutual opposition and submission at the altar of ill-gotten wealth. Consequently they were incapable of offering a united resistance to the tyrants.

There was the risk of people losing all faith in the all conquering powers of truth, and piety, of their taking to renunciation and detachment from the affairs of the world, and losing themselves into the same pit of disappointment and helplessness from which the Gurus had lifted them up.

The Guru who was touched with this suffering declared early as mission:

> For this purpose have I come unto this world. To uphold and spread righteousness in every place, and to seize and destroy the doers of sin and evil. Understand ye holy man full well in your souls that I took birth in this age so that righteousness may flourish, the good be saved.
>
> And— villainous tyrants be uprooted from the land.

The Guru's aim has never been to carve out an independent principality, but to resist the aggression of a tyrannical power. The Guru had no faith in the common people or the miscellaneous disorderly people. He began to organise them. The Sikhs used to flock to Anandpur Sahib in large numbers at Baisakhi, Diwali and at the birthday of Guru Gobind Singh and offered swords, horses, lances and other war implements to the Lord. Trained by the Guru and regular parade of the soldiers made them into the finest cavalry soldiers. This was supplemented by the anecdotes of their illustrious fore-fathers as sung by the court bards. Such poetry sung in martial music went straight to the heart of their listeners and stir them to high resolve of mighty deeds.

The Guru had to test their loyalty and valour. He demanded five heads. So many fled as sheep showing the white feather in the crisis. After their faith and fidelity the Guru prepared the nectar, the water of immortality. This nectar with the two-edged sword, the divine word, the Guru's spirit dissolved in it worked a miraculous change in those who partook it. Henceforth they shed all weakness and became not merely Sikhs but Singhs or lions.

The Guru then thought of the great necessity of bestowing a distinct label, prescribed a moral code, gave symbols and designated his new disciples as the Brotherhood of saints, soldiers and warriors.

Thereafter the Guru asked the five beloved ones to administer the 'Amrit' or Nectar to him, and said, "from today onward the Khalsa is the Guru and vice versa. Thus they he imbibed steel and patriotism in them. He addressed God as steel (*sarab loh*).

Thus Guruji raised low people into eminence, and administering baptism to them from the same vessel made Sikhism supreme spiritual socialism.

Before that miraculous performance, the Guru had already fought the battle of Bhangani and had emerged triumphant.

The defeat of the hill chiefs made them more inimical towards the Guru. They asked for imperial help. The combined forces of the imperial and the hill rajas besieged Anandpur, the city of eternal peace and bliss.

At last they gave promises of safe passage to the Guru, and afterwards betrayed, and played treachery. Confusion followed at the river Sarsa. Guru's house got separated in that confusion. The Guru alongwith forty Sikhs occupied mud-built fortress at Chamkaur. The Sahibzadas Ajit Singh and Jujhar Singh died fighting for the cause of humanity.

The Guru's feelings at that time can better be imagined than described. Compelled by the remaining Sikhs, the Guru left the fortress and wandered a disconsolate person, weary and bitten by hunger and thirst with blisters under his feet until relieved by his three Sikhs and carried in a palanquin by two Muslim followers and passed off as *Ucch-Ka-Pir*.

The Guru was digging a shrub with his spear when Mahi related to him the story of the two younger princes who, inspite of so many temptations, preserved their Himalayan faith, and were ultimately bricked alive in Sarhand.

The Guru's object can be summed up in a nutshell that he was the enemy of the oppressors. He resorted to the swords when all other methods failed.

The Guru was a great cosmopolitan. Ram Chand's son begged for free passage. He was granted the same. The episode of Bhai Kanhya is too well-known who gave water to both Sikhs and Muslims alike in battle field. Dead bodies of the Muslims were allowed to be carried away by their wives. Also the kind Guru restored the wife of a Muslim Amir who had fallen into the hands of a Sikh war party.

It is not even rare, it is extinct that a soldier, a warrior should be a writer. But Guru Gobind Singh ji was a wonderful exception. He created a considerable amount of marvellous literature, and also sent some persons to Benares to gain knowledge of Sanskrit. He wanted to equip the down trodden and the low with all requisite necessities, wished to raise them for all good aspects. Thus the Guru lifted the men to the sky high esteem of the world. He performed great tasks in a very short span of life. Indeed Guru Gobind Singh had been a unique personality.

Digitized by Panjab Digital Library | www.panjabdigilib.org

PSIEC

Providing Large Scale Help To Small Scale Industry

Punjab Small Industries & Export Corporation Ltd. ever since its inception in March, 1962, has been like the legendary tiny plant growing into a giant tree, extending its numerous branches in different directions to bear multiple fruits. Here is how PSIEC helps you:

Supply of Raw Materials

PSIEC is an assured source of supply of essential raw materials through its net-work of Depots in Punjab. Important raw material viz. Iron & Steel and Pig Iron are procured and distributed to the Small Scale Industrial Units of Punjab.

Infrastructural Development

The Corporation is engaged in the development of planned Industrial Focal Points in different parts of Punjab including backward and sub-montane areas. Recently Self-Financing Scheme has also been evolved to further boost Industrial Infrastructural development in Punjab

Marketing Assistance

PSIEC renders marketing assistance to the Small Scale Industrial Units of Punjab through its full-fledged marketing division and net work of Emporia. Phulkari Emporia of Corporation are situated at Chandigarh, Amritsar, Ludhiana, Jalandhar and Patiala and cutting across the borders of the State, Phulkari Emporia are capturing the hearts of connoisseurs of brassware, ivory, cutglass, silk, wools, carpets and lot more at Delhi, Calcutta, Bombay and Kanpur.

Export Promotion

PSIEC is a recognised Export House for promoting exports of the products of small scale industries. Goods produced in tiny workshops of Punjab are now finding their way to sophisticated foreign markets through PSIEC. Punjab Trade Centre Ludhiana, a unit of the Corporation, is providing marketing assistance to small scale industrial units by displaying their products and giving other facilities for internal as well as external marketing.

Handicraft Promotion

Promotion of handicrafts constitutes one of the most important points in Prime Minister's 20 point Economic Programme for the economic uplift of weaker sections of society. PSIEC's social Handicrafts Cell helps the smallest craftsmen by supplying them raw material and also by providing guidance and training.

Build A Bright Future With PSIEC

MANAGING DIRECTOR

Punjab Small Scale Industries & Export Corpn.
Post Box No. 11, Sector 17-D, CHANDIGARH.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Giani Gurmukh Singh Musafir — The Poet Patriot Politician

By : Prof. Gopal Singh Puri, Liverpool (U.K.)

Blessed be the land,
That gave me life eternal.
Blessed be the land,
That gave me affections paternal
The story of my life
Is the story of my land ——
It is the pen, the paper and the hand.

These are the words of the poet, patriot, politician—Giani Gurmukh Singh Musafir, who dedicated his entire life to the service of his country, at a time when educated Sikhs, let alone Indians, were far too few to fill many a position in the British India. But he accepted the hard way to stardom and struggled along with others to gain Independence for the country rather than take up comfortable position of authority.

He was born on the 15th January 1899 at a small village in the district of Campbellpur—(Pakistan) called Udhowa) and received his education at Rawalpindi and Lahore to become a school teacher. At that time teaching was considered to be the noblest profession. The teacher was the revered Guru who commanded the highest respect not only of his pupils but also of the parents and the society in those good old days. The people of Pothoar, the area to which Gurmukh Singh belonged, took keen interest in spreading education in the Punjab. Through the efforts of Sir Baba Khem Singh Bedi and his son Sir Baba Gurbax Singh Bedi, the descendants of Guru Nanak, through his younger son Sri Lakhmi Chand, Khalsa schools were being established wherever there was a sizeable population of the Sikhs. At the Khalsa High School Kallar Master Tara Singh and Gurmukh Singh Musafir taught one after the other and as a young boy I became familiar with this name through my father, who was himself a teacher in the same school. On our last visit to Pakistan in January 1983, we were pleased to see that Khalsa School was now a College on way to higher developments in education.

Gurmukh Singh was barely twenty when he took up teaching. At that time Jallianwala Bagh tragedy of 1919 touched his heart and the 1922 butchery of 200 through the Mahant of Nankana Sahib finally made him decide to leave the narrow circle of a school for a larger field and entered Sikh politics with a zeal that is unique for a person of his age and capabilities. He wrote about this new interest :—

The revolution changed the world
And started a new story.
New Songs and tunes
There is new content;
The new compositions require new fists,
The new wine must have new bottles.

Giani Gurmukh Singh's 87th birthday falls on January 15, this year

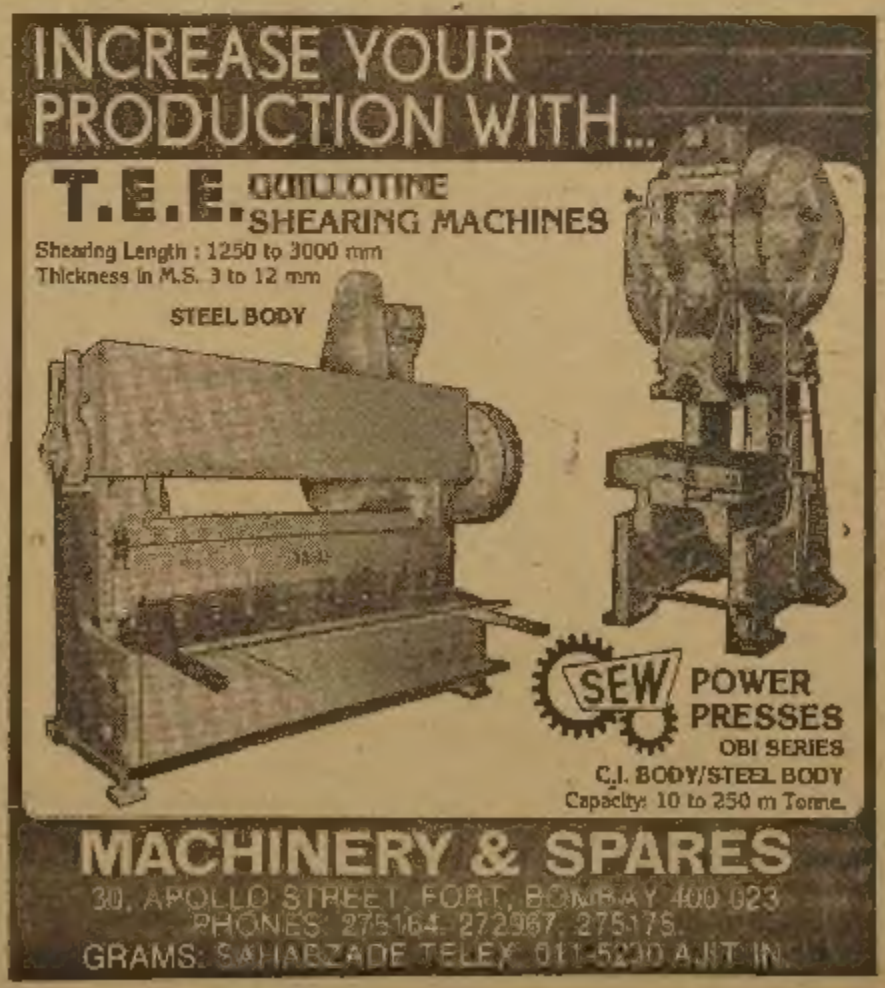
Break the old ones.

He joined the first rank of revolutionaries, but his method was always peaceful. Mubarak Singh writing of those days says—"Twenty three years old Giani threw himself heart and soul into the struggle and found himself singing of the sufferings of the people, and calling them to action through his sensitive and singing Punjabi poems". The poem echoes :—

Hand in hand and every foot in step united
My countrymen
Have defiled the ill omened stars
And carved out a new fate.
The message of non violence
Is heard everywhere in the world today
Swords are being moulded
Into ploughshares and shields of protection.

On the one hand he rose quickly in the Akali hierarchy and became Jathedar of the Akal Takht, Amritsar; General Secretary of the Shiromani Gurdwara Prabandhak Committee and Shiromani Akali Dal, on the other hand he joined the Indian National Congress in 1922 and rose there also as member of the AICC and President of the Punjab Pradesh Congress.

But from a teacher Musafir became a more popular poet. He was inspired by the love of freedom. Talking of the Sikh poetry Principal Prithm Singh Gill, (see *Spokesman*, 5th August 1985) distinguishes three types—*Metaphysical Poetry*, *Platonic Poetry*, and the third which he calls the *End of Poetry*. Musafir belonged to the third type of poets — Gill says that *The End of Poetry*, like other arts, according to Guru Nanak, is moral uplift. A code of moral principles emerged from the hymns. These principles are about the conduct of man towards his fellow beings and sacred things. The code is not circumscribed by a code of a group, a tribe or a nation. Rather it embraces all humanity and its spirit of truthfulness, I embody justice and compassion, an uncompromising passionate spurn the lure of worldliness which leads man to live an immoral life in his relation with his fellow beings and in his blindness towards God". Musafir, though a deep religious man at heart, avoided the pit-falls of fanaticism, bigotry and egoism that many a leader unconsciously falls into, bringing disgrace to the community they represent. Musafir



Digitized by Panjab Digital Library | www.panjabdigilib.org

was clear about his religion when he wrote —

I said prayers and read holy books
I have remembered God a lot.
I visited temple and sang his praises.
The temple is the man's heart
If it is not
You worship one
And demolish the other

His thinking was catholic, inspired by Gurbani. Guru Tegh Bahadur, one of the greatest martyrs of India had said—Why do you go to search God in the forest. The Supreme Being is in your heart. Musafir accepted that religions, which gave him the teaching of patriotism and service above self.

He was imprisoned along with other Congress leaders several times during the Quit India Movement. On one of the sentences his father, son and daughter died. He was offered release on parole which he refused, as he knew that he was imprisoned for no fault of his, but because he was the seeker of Independence. In some such mood he seems to have written—

Having plunged into the waters
Why should we cry—
"We are drowned !
"We are drowned !"
To the striving limbs
The very tides give succour.
Even if she wishes to return
She cannot—
The boat which once leaves the solitary shores.

There is no doubt that Musafir suffered in those days but he gave a spiritual meaning to his sufferings

The fire of suffering is
Due to separation from God
I denounced the garment of fire
And suffered alienation from God.

But he seemed to be sure of the success of his mission that he said—

Those who fight in Life
Live eternally
The darker the sky, the brighter the stars.

A contemporary of Musafir, the great poet of the East—Dr. Mohammad Iqbal once said—*Pooch ke sa kah magboot hai jitnat ki gaahi ya zaldbe manzil hai kah bhatka hoa rahi.* Ask Nature, because its evidence is accepted: are you a man of destination or a way lost traveller.

Musafir was the man of destination. After the Independence in 1947, he was selected member of the Constituent Assembly (1947-50), Member of the Provisional Parliament (1950-52), Lok Sabha (1952-57, 1957-62, 1962-66). In the Congress Party he was member of the Executive Committee, (1952-57) Executive Committee of the Congress Party in Parliament and so on.

(Continued on page 30)

Bombay Mercantile Co-operative Bank Limited

OFFERS

1% MORE INTEREST ON SAVINGS AND FIXED DEPOSITS.

ZAIN G. RANGOONWALA
Managing Director

Progressive Steel Processors Pvt. Ltd.

Steel Processors Compound, Village Road, Bhandup, Bombay-400 078.

Phones : 584059 & 584665 *Telex* : 011-6503

Digitized by Panjab Digital Library | www.panjabdigilib.org

KANWAL PRAKASH SINGH

Exponent of Architectural and Artistic Heritage

By : Sardar Piara Singh, M.A.

The artistic talent knows no limitation of expression and geographical boundaries. However, the touchstone for excellence of art is its attraction. We find such an exalted position in Sardar K.P. Singh who has become famous in United States for his contribution in the field of artistic architectural drawings projecting the rich cultural heritage of the past and the present. In his art the monuments and the metropolis blend into an artistic unit of which the modern man could be proud of.

It will be worthwhile to put in his own words the intrinsic value of such an art. Sardar Kanwal Prakash Singh states "Our historic landmarks and monuments embody the architectural and artistic heritage of our civilization. They are a true 'window' to our human spirit, experience and endeavour. To preserve, restore and readapt the priceless and rich architectural past for future generations is an important and exciting challenge and our collective responsibility". He translates this objective and consequently provides drawings of memorable monuments and modern mansions.

Kanwal Prakash, Indian native and Indianapolis (USA) architect, city planner and artist, displayed his drawings at the President's Gallery of Columbia Club recently. This was his largest exhibit mdate covering 15 years of work with 115 piece of art depicting architectural monuments and scenes from Indianapolis, Indiana, the United States, Europe, the Far East and India.

The exhibit, representing the earliest drawings to the last works, included 60 original drawings, 17 photographs and 38 prints ranging in subjects from single, sparse, simple images of homes, Indiana courthouses and enchanting Indian temples complex, intricate and intense composite drawings of college campuses, artistic details and features in civic, secular and residential architecture and historic landmarks. His realistic art evokes memories and reminds viewers of personal associations with the school church or hometown that is the subject of the drawing. His lines are so expressive and meaningful that the drawings bring to life the old civilisation and link it with the present day culture.

K.P. Singh is associated with many institutions and Columbia Club enjoys his single minded attention. With each piece he chooses for the Columbia Club show, K.P. displayed the elegance and beauty of architecture. For him man's creative genius is reflected in his architecture which is not just a skeleton, an envelope of space, or a physical enclose, but also an embodiment of the spirit, philosophy and inspirations which men have cherished through the ages. He is of the view that architecture expresses the innovations, social mores, life styles, artistic achievements, imagination, culture and aesthetic values of the time in which it is created. He cites the ancient temples of India, cathedrals of Europe and the skyscrapers of today as testimonies to this fact. According to him architecture is a resource for learning and understanding ideas and deals of men in other lands, an emphasis for worldwide integration of mankind.

This strike had the chance to attend an Audio-Visual show of the "Future of Delhi's Past" in which two enthusiast of Conservation Society Delhi, Dr. Narayani and Dr. Ramji Narayan projected the case of Delhi monuments to awaken the consciousness of administrative authorities and the general public for environmental and ecological preservation. Such a society would do well to persuade contemporary artists to emulate Sardar K.P. Singh and undertake drawings or paintings of the monuments which will go a long way to awaken the people and the authorities to the problem. In this regard Sardar K.P. Singh shows the way. He says, "there is no reason why the past and present can't beautifully co-exist and interrelate to become the cornerstone of very pleasing environments for cities and towns".

Sardar K.P. Singh presenting his pen and ink drawing of the Columbia Club (in Indianapolis) to Honorable Otis R. Bowen, former Governor of the State Indiana and now President Reagan's nominee for Director of the federal office of Health and Human Services

The booklet released on the occasion of "K.P. Singh—A Showcase of Art and Photography" contains plates of his exquisite drawings of Indian Historic Architecture I. Golden Temple, Amritsar, The US Capitol Washington, Indianapolis Indiana (USA), Indiana University, which are conspicuous for fine and vibrating line-work.

Sardar Kanwal Prakash Singh came to Indianapolis in 1967 when he joined the Department of Metropolitan Development as senior urban planner. He received a bachelor's degree from Punjab University in 1950 and a bachelor of architecture degree from the Indian Institute of Technology at Kharagpur, India in 1963. The following year he received a master of regional planning degree from the institute. He was awarded a master of city planning degree from university of Michigan in 1966.

Sardar K.P. Singh enjoys both reputation and patronage. His leadership in the International Centre is a major highlight of his life. As a native Indian living in Indianapolis, Sardar K.P. Singh helped found the centre to 'promote the international aspect of the city and its cosmopolitan outlook. The 46 year old Kanwal Prakash Singh is married to Janice Bean Singh. She is a graduate of the University of Michigan and former planner for the Model Cities Program. The Singhs have two sons, Jay Prakash and Rabindra.

The Columbia Club authorities add: "This special exhibit which celebrates our architectural heritage attracted sponsorship of many civic, cultural, art and architectural organisations including the Columbia Literary and Fine Arts Foundation, Indiana Architectural Foundation, Indianapolis Art League, Hoosier Salon, International Centre of Indianapolis, Alford House, Anderson Fine Arts Centre, Division of Preservation and Archeology Department of Natural Resources, Historic Landmarks Foundation and WFYI Channel 20. The exhibit sales will benefit the Columbian Literary and Fine Arts Foundation".

For his artistic achievements and contribution in the field of architecture Sardar K.P. Singh enjoys a circle of highly placed persons. Indiana's first lady Mrs. Robert Orr was presented with a limited edition print of Singh's drawing of the Columbia Club. The show was graced by Bertha Lugar Caldwell. He also enjoys the high esteem of Lieutenant Governor John M. Mutz. The fact that the gala preview reception was attended by over 600 guests speaks volumes for the art of Sardar K.P. Singh.

One of K.P. Singh's Collection

Digitized by Panjab Digital Library | www.panjabdigilib.org

(Continued from page 28)

The most prestigious position that he occupied was the first Chief Ministership of the new State of the Punjab, on November 1st 1966, as a result of reorganisation. He was elected unanimously also as President of the Punjab Congress. What is the secret of this massive support and goodwill that Giani Gurmukh Singh Musafir enjoys? Muharak Singh himself replies that—"An immaculate political record, unique sacrifices in the cause of the nation's struggle for freedom, an uncanny understanding of men and affairs and an innate sense of humour, courtesy and culture make him popular with surprisingly wide and disparate sections of our public life — — —".

He was very close to Congress leaders of the time, especially Mahatma Gandhi and Pandit Jawahar Lal Nehru, with the latter he could even share a joke. Several times Nehru pressed Musafir to accept the position of a Minister in his Cabinet but he always declined humbly, saying he wished to serve and not rule. His respect and popularity increased with Indira Gandhi for his loyalty and patriotism. To many a good man openly quarrelling for the Punjab Chief Ministership, Musafir became an example of Service above Self. He would be a moral and ideal for our younger generations to follow, particularly those in Western countries.

Musafir died at the ripe old age of 75, to him—"Death"

Death does not kill life
It is life that undoes life
And invites death.

He died in harness, in his struggles to give a comfortable living to his countrymen. In some such mood he must have written—

Sweet is the air of my country—
— — —
— — —
No one born in this land need live in starvation
If those who have
Decide to look after the have-nots.

This was the purpose of his life to give support to all through education, poetry and politics. He says—

What is life?
It is blazing light
An overflowing tide;
A focal point of storms and not a cosy seaside
Life is suffering, doing and becoming.
Stagnation is death, rest is sheer suicide.

Musafir was a man of action, knowledge and Love—a live *Karam Yogi* in the best tradition of Indian culture and civilisation—To Him we all pay homage on his 87th birthday.

PUNJAB EX-SERVICEMEN CORPORATION

Assistance to ex-servicemen in setting up Self Employment Ventures

Punjab Ex-Servicemen Corporation assists ex-servicemen in setting up self-employment ventures by providing financial assistance as under :—

(a) Ex Servicemen with income below Rs. 5400/- p.m., where the amount of loan is upto Rs. 20,000/- are entitled to claim 100% subsidy on interest paid to the bank.

(b) Interest subsidy on bank loans sponsored by the Corporation for setting up self employment ventures, for a period of 3 years as under :

(i) Loans upto Rs. 5,000 : Reimbursement of interest charged by Bank over 4%.

(ii) Loans from Rs. 5001/- to 50,000 Reimbursement of interest charged by Bank over 7%.

Interest subsidy mentioned above is only admissible if the loanee has not been a defaulter in repayment of loan instalments and interest thereon.

(c) PESCO provides financial assistance to ex-servicemen for setting up self employment ventures, as seed money at the rate 15% of the project cost.

For further information, please contact the District Sainik Welfare Officer of your District or Managing Director, Punjab Ex-Servicemen Corporation, 1377, Sector 33-C, Chandigarh.

Heartiest Gurpurab Greetings From :

Punjab Stainless Steel Industries

Manufacturers & Exporters In Stainless Steel Utensils

B-61, Wazirpur Industrial Area, New Delhi-110 052
Phones : 7125760, 742983, 7117808
Telex : 31 2596 GREEN IN

SHOWROOM :
Punjab Ware House
1854, Chandni Chowk, Delhi-110 006
Phones : 276240, 278577—Residence : 530386, 592420

Digitized by Panjab Digital Library | www.panjabdigilib.org

Letters to the Editor

Who is encouraging disintegration ?

Sir,—A reference is made to the editorial write-up in *Milap* dated 7th December, (New Delhi edition) under the caption *Raj kare ga Khalsa* the editor has made provocative, venomous and highly derogatory remarks which would boil the blood of any Sikh reader and force any right-thinking man to condemn the writer, who states—"this foolish and absurd slogan is heard off and on." The writer has further penned down—"Bharat is the only country in which this silly slogan of *Raj kare ga Khalsa* is being heard for several years. Till now the heads of those who indulge in this slogan have not been cut off and neither have their tongues been slashed, so that they may not be able to express such absurd view again".

Is it not surprising that neither the Delhi Administration, nor the Central Government have initiated any action against the said editor ? Even for petty matters expressing protests and anguish if a Sikh gentleman dares to write in a Weekly like *Spokesman*, he is hauled up for offenses like sedition, promoting enmity between two communities and what not. That gentleman is charged U/s 153, 153-A and 124-A. I have based this statement on concrete facts of a few cases.

It is a well-known fact that the media like *Milap* and *Partap* (Urdu) papers were responsible for instilling fear, psyche and hatred in the minds of Muslims to claim partition of the country in 1947. Even now, those who were partly responsible for the Punjab tragedy—journalists, politicians and custodians of law deserve indictment, which if taken to the right spirit should serve as a lesson for the future.

How unfortunate it ought to be that the editor "Mr. Parkash" of *Milap*, has not tried to understand the meaning of the slogan *Raj kare ga Khalsa* which signifies that only the "Pure" will ultimately rule. This slogan which is so dear for the Sikh community has had been recited for the last centuries without any objection from any quarter. Even during the regime of foreign rulers (Britishers) no eye-brows were raised by any body whatsoever against reciting of this slogan by the Sikhs. Rather during the two Pakistan wars the non-Sikh soldiers of the Indian army were using such slogans of the Sikh religion. So, one would simply wonder why at this stage such exposure of bigotry has come to the surface.

Even during Arya-Samaj and Singh Sabhas conflict no body had the guts to challenge this slogan. It has been noticed that some media has been publishing damaging and distorted articles against the Sikhs without bothering to consider the after effects of such writings which only promote hatred and disaffection. Sardar Khushwant Singh has rightly stated in his writeup (*Sunday* 22-28 December)—"The facile assumption that it is organized violence against the state is disproved by the fact that far too often it is the state itself that rules by spreading terror". It is, therefore, a serious matter for consideration as to why the state keeps silent in such matters and does not take any action suo-moto.

Again in the same article "Analysing Terrorism" the author Mr. Singh writes about police " . . . . by encouraging it to organize fake encounters and kill in cold blood. Or, instruct it to remain passive spectators to violence being committed by a favoured community against another".

This is not the only case. Recently very damaging pamphlets by a newly organized "Bajrang Brigade" of Lucknow were brought to the notice of the Government but so far in vain. Yet, in an other case of the Delhi magazine known as *Cancle* of November 1984 there appeared an article of Shri Anurag Mathur (Editor) which had created a lot of resentment and anguish in the minds of the Sikhs but no action was taken by the Government suo moto or otherwise. May we appeal to the Delhi Administration to be fair to all the communities equally and if the Administration is really keen to maintain unity and integrity it should take immediate and positive action against such journalists who incite the public by their provocative write-ups as it has been done by the editor of *Milap* New Delhi by hurting the Sikhs' feelings so bitterly while unity and integrity of the nation were non-negotiable. In a democracy every community has a right to preserve and maintain its identity.

May I also request the S.G.P.C. and Akali Dal of Delhi to approach the Delhi Administration for taking a serious action against the above-mentioned newspaper and the concerned editor, so that this mischief is not repeated again. How ironical it should be that those who had rendered four more sacrifices than their due share for the freedom of the motherland, are being tarnished as traitors by ungrateful people.

—G.S. Chadha

New Delhi.

Maligning of Sikh Community

Sir,—The Sikh religion was founded by Guru Nanak Dev who was born in 1469. It was evolved through successive Gurus till it was completed by Guru Gobind Singh who died in 1708. The tenth Guru took a very constructive and everlasting step by putting a full-stop to the succession of Gurus by declaring Guru Granth Sahib as the Guru of the Sikhs for all time to come.

Every religion has got its sub-sections and the Sikh religion is no exception. Here too we have ordinary Sikhs, Sahajdharies, Namdharies, Nirmalas, Nirankaries, Sewa-Panthies, Udasis, Nihangs etc. They are all accepted as members of the *Sikh Panth* (Sikh Community). They believe in oneness of God, brotherhood of mankind irrespective of caste, creed, or sex. They earn their livelihood through the dint of hard labour and share it with the needy. They do not believe in rites and rituals in the name of religion. They are hard working, social and hospitable and are living as first class citizens of India. An event of great importance occured when Guru Gobind Singh on Baisakhi Day 1699 created a class less and caste less society at Anandpur Sahib. For this he selected five disciples through the hardest test known in the history of religions.

He named them as *Panj Piaras* and baptised them with *Amrit* prepared with a double-edged sword, and made them drink the same from a common bowl. Then he himself got baptised at their hands, equating the Guru with the disciple. It was named as *Khalsa Panth*. Any Sikh who wants to enter in the fold of Khalsa Panth, he has to get baptism, wear five K's namely (*Kesh, Kangha, Kachh, Kara* and *Kirpan*), get a suffix of Singh after his name, and has to live according to a very strict "code of conduct". The code is so strict that if the number of Khalsas he counted according to this code the number of Khalsas all over the world would not go beyond five digits.

The Central Gurdwara Managing Committee commonly known as S.G.P.C. was formed on 15th November 1920 to look after the management of the Sikh Gurdwaras in the North India, and was supposed to be a "Religious Body". It did well for sometime. Unfortunately today it is more of a political organisation than a religious body. The "Akali Dal" was formed on 14th December 1920, to take over the management of Gurdwaras from recalcitrant mahants. It achieved its highest glory during "the gurdwara reform movement". Today it is a political party whose members wear blue turbans. It is wellknown that when politics is used to curb a religion, it is dangerous, and when religion is used to achive some political objective it is disastrous. It is the interplay of these two factors by a few topmost leaders which has made the Sikh religion a laughing stock all over the world.

The Akalis say that their religion and politics are inseparable. They may stick to their views but for this the Akali Dal may establish an "Akali Dal Bhawan" outside the Golden Temple complex. In that Bhawan they may build a room and install a copy of "Guru Granth Sahib". There they may carry on their political discussions etc in the presence of Guru Granth Sahib. Punjab can never be normal so long as this small step is not taken. In this lies the welfare of all.

—Dr. Khushdeva Singh,

Patiala

Digitized by Panjab Digital Library | www.panjabdigilib.org

THE

Indian Steel & Wire Products

Limited

PIONEER IN THE COUNTRY

IN

QUALITY MANUFACTURE

OF

Steel Wire Rods, Wires of all kinds,

Nails Bolts & Nuts, Rivets etc.

WITH

INDIAN CAPITAL

AND

INDIAN SKILL

FOR

Needs within the country

AND

EXPORT

Their decades of Experience and Most Modern Machinery is at the Service of the Nation

REGISTERED OFFICE : 7, Wellesly Place, CALCUTTA-700 001.

WORKS & BUSINESS OFFICE : Indranagar, JAMSHEDPUR-831 008.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Book Review

'A MOVING EPIC POEM'

SRI GURU GOBIND GEETA, by P.K. Nijhawan, Army Educational Stores, New Delhi, pp 164, 1985 Rs. 165 ($ 20)

It is a well-known fact that recently Punjab was passing through one of the darkest periods in its history. The vested interests were trying their best to create a wide gulf between the Hindus and the Sikhs inspite of the fact they have remained inseparable throughout the past five centuries.

If vested interests were bent upon doing irreparable damage to the centuries old blood ties, deep understanding and reciprocal confidence, P.K. Nijhawan, the celebrated writer hailing from Punjab, has come with a timely answer. What he has in mind is an ultimate answer not only to the Punjab problem but all the problems we in India face in the realm of thoughts, philosophy and action.

In his book *Sri Guru Gobind Geeta*, Mr Nijhawan has beautifully reconstructed the dialogue between Guru Gobind Singh, the tenth Guru of Sikhs, and Banda Singh Bahadur on the banks of river Godavari in the sacred land of Maharashtra. The book brings about the transformation of Banda's personality from a recluse to a man of action and conviction.

It may be pointed out that Mr. Nijhawan, though a Hindu, has absolute faith in the teachings of Guru Gobind Singh. He firmly believes that Sikhism is the climax of the Hindu/Indian philosophy. In fact Mr. Nijhawan believes that Sikhism releases man from the whole world of hypocracy where he and his spirit have remained imprisoned for so many centuries. What fascinates Mr. Nijhawan in Sikhism is its trait of self-renewal and its response to the challenge of the forces of *adharma*, injustice, tyranny and evil.

It is a well-known fact that Guru Gobind Singh came upon the Indian scene when Sikhism was emerging in its important role which is that of the emancipator of the down-trodden and exploited of the ages. Guru Gobind Singh led a kind of life that is unmatched by anyone, anywhere. He gave us the concept of *Sant Sipahi*—the combination of the qualities of a true saint and a real soldier. According to Mr. Nijhawan the personality of Guru Gobind Singh is an embodiment of the highest spiritual evolution of man. Guru Gobind Singh did not differ with Guru Nanak or expound a new philosophy. He only broadened the concepts outlined by his predecessors and gave them new dimensions by making them more relevant and meaningful.

In the present work, Mr. Nijhawan highlights Guru Gobind Singh's concept of *dharma* as universal, all embracing and bearing ill will towards none. The basic point that this epic seeks to make is that the dialogue between Guru Gobind Singh, the tenth Guru of the Sikhs and Banda Bahadur was as fateful as the one that took place between Lord Krishna and Arjuna on the battlefield of Kurukshetra. Though both situations differ, yet in both the cases fugitive souls are inspired to come back to the life of action and commitment and find their salvation in that.

In order to appreciate the present work, it is essential to know briefly Banda Bahadur's background and the role he played in the Indian history. Lakshman Dev, as Banda Singh Bahadur was originally known, was born in a town named Rajori in the state of Jammu and Kashmir to Rajput parents in 1670. As a young man had a very tender heart, touched by the sight of the death of a pregnant doe and its two unborn calves emerging out after the arrow shot by him ripped open its belly, he renounced the world, and set out on his spiritual wanderings. After leaving his home Lakshman Dev assumed the name of Madho Das Bairagi—the name that was to stick to him until his encounter of destiny with Guru Gobind Singh took place in the year 1708. Madho Das practised hard penances and became proficient in difficult yogic practices.

When Guru Gobind Singh met Madho Das Bairagi, the later was yet far from his goal of achieving peace. What transpired between Guru Gobind Singh and Bairagi is the subject matter of this epic. The coming of Guru Gobind Singh to the banks of Godavari in search of Banda Bahadur brought about complete revolution in the latter's outlook, attitude, thinking and philosophy of life. Madho Das found himself transformed into a man of conviction and action. It was, indeed, a unique experiment which Guru Gobind Singh made.

It must be pointed out that Banda Bahadur fought 13 battles after reaching Punjab during the period 1709-15. Till 1714 he won all the actions. So brilliant were his actions that it came to be believed that he vanquished the enemies by the use of some magical spiritual power.

However, Banda Bahadur was defeated and captured. He kissed martyrdom in the highest tradition of the Sikh Gurus. After putting him inside a huge iron cage which was placed on an elephant, the Mughals brought him to Delhi in a procession. He was accompanied by 700 soldiers, his wife, young son Ajay Singh and five generals. His followers vied with one another to die first. On appointed day when Banda Bahadur refused to be converted to Islam, death punishment was confirmed on him.

Before executing Banda Bahadur, his young son Ajay Singh was made to sit in his lap. The tender body of the child was torn shred by shred. The garland of his son's intestine was placed round the neck of Banda and his bleeding heart thrust into Banda's mouth.

Banda himself was given the worst kind of torture. His eyes were taken out by piercing them with red hot spikes. However, Banda remained calm throughout and like a true Sikh died with a smile on his face and the name of Guru Gobind Singh on his lips.

To cite only a few glimpses of the dialogue between the Guru and Banda Bahadur at Nanded, the poet says that when Banda Bahadur asked the Guru the purpose of his visit, the Guru replied :

"Strange that you should ask me
What I have come hither for,
To you and your hermitage !
For the Timeless tells me
That you have been waiting here
For me, only me,
To tell you all about your Dharma"

How Guru Gobind Singh succeeded in injecting the essence of Sikhism in the spirit of Banda Bahadur can be made out from the following lines in which the Guru tells Banda :

"It is a path only the best of men can follow
For every Sikh of Nanak,
Every Khalsa of mine,
Is an Arjuna in the battle field of life.
Fighting out the Mahabharata –
The final battle of Dharma and Adharma
We ring the knell of all tyranny.
We pull down the curtain on all injustice.
We are the harbinger of a new age,
In which all men will live with peace and honour
In this land of Karma
In this country of Dharma."

When, at last, Banda is transformed by Guru Gobind Singh, he finds himself fulfilled and feels that the death in the cause of *Dharma* alone can lead to eternal life. Banda Bahadur at this stage falls on the Guru's feet and says:

"Yes, My Guru !
I am fulfilled.
I have found
What I could not find
In all penances, in all my Yoga.
Today no quality bothers me.
Even as a speck of this dust,
I am the universe.
For me death in your cause
Is life' eternal."

Guru Gobind Singh had revolutionised the thinking of the people of Punjab. After baptising Banda Singh Bhadur, when the Guru prepared him to go to Punjab, he was fully confident that his followers would flock around Banda and fight till the last drop of blood and bring the proud Mughals to their knees.

Guru Gobind Singh tells Banda Singh Bahadur :

"You will see
Every soldier of mine
Itching for action,
Deathless heroism informing each one's spirit
Indeed you will never have seen
Such soldiers.
You will be a giant general
Of a great army,
The army of Dharma,
The army ever victorious
Each soldier vying with the other
To fight till the last,
Very last drop of blood."

Sri Guru Gobind Geeta is indeed a soul-stirring epic. The strength of the poem lies in the universality of its contents and choicest use of words. It is indeed the first Sikh *Upanishad* written.

The book, indeed, exhibits a rare and unique exercise in the art of writing a work on philosophy in the form of poetry in modern times. As one reads the text, one feels that he is being swept away with the fast flowing currents of thoughts. When one finishes the reading, one finds himself completely transformed, overhauled and reconditioned.

It is evident from this work that Mr. Nijhawan is not only a creative thinker, an artist of great originality but a poet *par excellence*. His depth of knowledge, breadth of vision and height of imagination are visible throughout the length of rare aesthetic perceptions outlined in the book. The book is well illustrated with coloured plates having ornamental effect in enhancing the beauty of the book.

The book is, indeed, most timely and significant contribution to the national integration and national unity.

—Dr. K. Jagjit Singh
Khalsa College,
Bombay

Digitized by Panjab Digital Library | www.panjabdigilib.org

THE SIKH MOVEMENT

PERSPECTIVES ON SIKH STUDIES, By Jagjit Singh, New Delhi : Guru Nanak Foundation, 1985. Pp. 184.

The present title attempts to remove misgivings on two vital issues of Sikh history. Firstly, whether or not the Sikh movement was able to establish a casteless society and, secondly, what were the forces which were responsible for the militarization of the Sikh movement. The author argues that the founding of the Sikh Panth outside the caste society in order to use it as the base for combating the hierarchical set-up of the caste order, and the creation of the Khalsa for capturing the state in the interests of the poor and the suppressed, were only a projection, on the military and political plane, of the egalitarian approach of the Sikh religious thesis. He continues further to refute the hypothesis of such scholars who cloud the genesis of the Sikh movement by suggesting that the militarization of the movement was initiated and reinforced by the influx into it of a large number of Jats. By successfully controverting all such fallacies, Sardar Jagjit Singh proves to the hilt that the militarization of the Sikh movement was a logical development of the Sikh view of religion.

The study which takes up two different but inter-related issues has been divided into two sections. The first section establishes how the Sikh movement succeeded in uprooting the ideology, culture and institution of caste among the Sikhs. The second section analyses the role of Jats in the militarization of the Sikh movement.

The first section of this study starts with setting out a clear distinction between the relative significance of caste, as such, and when castes come to constitute a system, as it happened in India alone. The author discusses that prior to the Sikh movement the intricate arrangement of the warp and woof of the hierarchical Indian caste system constrained even the minutest details of the life of an individual from birth to death so as to perpetuate this inequitous system providing it with cumulative power, thrust, momentum and grip. This takes us to a discussion on three basic pillars of the caste system which form the subject of the second chapter. Caste ideology is the first among these. The author avers that permanent human inequality by birth is the summum bonum of the officially declared Brahmanical ideology. He elaborates that the authority of the Vedas, and of other scriptures was used to sanctify and declare inviolable the caste system and its retrograde rules. Ritualism, ceremonialism and custom all converged to entrench the caste system. Even the Karma theory was used to serve the ends of the caste order. Brahmins form the second important pillar to support the caste system. As ideologues they provided the kingpin to interlink the caste ideology with the caste society, which is the third pivot of the caste system. Built on the principle of caste inequality the caste society was comprehensive, rigid and inexorable in its operational aspect. Its make up and the ideological stranglehold of the caste society left little room for reforming or reconstructing it.

It is in the above background that the achievements of the Sikh movement have been set out. The third chapter elaborates how the movement in its period of ideological ascendency took it upon itself to fight to finish the system as a system. The Sikh system made a simultaneous dig at the caste ideology, the Brahmins and the caste ideology—all the three facets of the caste system. The author points out that the Sikh Gurus condemned outright the caste and caste ideology. The Gurus repudiated the Brahminical scriptures cutting the Panth away from the perennial source and sanction of caste-ideology. Again they ridiculed the sanctity of the Brahmin class, and deliberately used the vernacular for the expression of their message. They completely rejected sectarian Hindu gods and goddesses, Avtaras, ritualism and ceremonialism, idol and temple worship, pilgrimage and fasts, Sanskrit scholarship etc. The author makes it clear that by cutting itself away from Hinduism, Sikhism delinked itself from that aspect of Hindu Dharma which provided religious sanction to the Varna Ashrama Dharma. The second important contribution of the Sikh movement is the elimination of the Brahmin Levite caste, or any other hereditary Levite class, from the Sikh ranks. Another significant point made by the author is that Guru Nanak and his successors consistently worked to establish the separate identity of the Sikh Panth. He explains that the Sikhs were militarized not only to fight religious and political oppressions, but also to capture political power for an egalitarian cause. At the time of baptism ceremony, the Guru enjoined on all who joined Khalsa to consider their previous castes erased. The Guru welded the four varnas into one. The author quotes extensively Ratan Singh Bhangu and others to emphasize the plebeian and low caste composition of the Khalsa. *Chuhras*, the traditional out-castes of the Punjab were given the honorific title of Ranghreta on conversion to Sikhism. These Ranghretas were equal members of the Khalsa. They dined and fraternized without discrimination with other members of the Khalsa, irrespective of their caste or class, came to be called, as they are even now, Sardars.

The Sikh attitude towards caste system in the Misl and post-Misl periods has been discussed in Chapter IV. The author points out that even in this period the Sikhs never accepted either the validity of the caste system or that of its constitutive pillars. The institution of *Langar*, kept alive at the Panthic level, the anti-caste heritage of the earlier period. Sardar Jagjit Singh contends that a great accession of numerical strength to the Sikh ranks took place during this post-revolutionary period. His thesis is that the proselytes did not shed off all their prejudices and preclusive inherited from the caste society. Removal of these caste like aberrations which crept among the Sikhs, in this period, became the major target of the later revivalist movements.

Part II of this book refutes the hypothesis that the growth of militancy within the Panth is linked with the impact of Jat cultural patterns or other extraneous factors. The learned author asserts that at all times during the period of Gurus, the effective leadership and initiative lay with the Gurus and not with their followers. Even the choice of a successor was always a personal decision of the nominating Guru. Gurus had clear-cut objectives and plans for the community of which they were the accredited and unchallenged leaders. It is only their purposeful and determined leadership which is responsible for the militarization of the Panth and nothing else. Again this decision was not casual or accidental but well thought out. The author quotes Bhai Gurdas to show that far from persuading the Guru to take such a step, there were initially some grumblings against the line taken by Guru Hargobind. Again at the time of creation of Khalsa, decision was taken by the Master himself. The author emphasizes that it is wrong to judge the history of the Khalsa phase of the Sikh movement in the light of later developments. He asserts that during the period of the Gurus, and for the most part of the eighteenth century, it was the Sikh ideology that influenced the Jats and not the Jat character that influenced the movement. He contends that the number of Jats in the list of prominent Sikhs given by Bhai Gurdas is insignificant. He draws our attention towards the fact that people opposing the Tenth Master have many a time referred to his forces as composed of the dregs of society. Refuting the Jat-hypothesis he poses a counter question that if the bearing of arms and martial qualities are the only requirements for shaping a revolution, why could not the Jats produce one elsewhere?

Similarly the role of the *Devi cult* in the militancy of the Panth has been finally refuted. The author points out that Guru Hargobind went to Kiratpur after having finished all his battles in the plains. He points out how the news reporter who wrote to the Emperor about the founding of Khalsa, specifically mentioned Durga as one of the deities, which the Guru forbade the Sikhs from paying homage to. Here again the author poses a counter question asking why the Hindu Jats from other places where the *Devi cult* is decidedly wide spread could not be inspired to take up arms for higher religio-political ends!

Chapter II of this second section takes up this very hypothesis in its wider context. The author has discussed the Jat traits and characteristics exposing all their limitations and pointed out that the Jats of the Sikh tract were organized on an egalitarian basis to achieve a revolution by the Gurus. He has discussed the political goals of the Khalsa its egalitarian bases and the nature of its leadership and inferred that colour and content of the Sikh movement is decidedly different from the Jat traits. It is the Sikh ideological inspiration which welded the Jats and non-Jats into a movement and made them political masters of the Punjab. That is why the Jats around Agra, Mathura and Bharatpur remained tied down, at all times, to the caste and feudal mores and the Jats of the Sikh tract evolved a revolutionary ideology and a deep commitment to an egalitarian cause.

The importance of the subject matter, the meticulousness of its methodical approach, and the meticulousness with which the thesis has been built up, lead me to say that this will definitely be a book of the decade—scintillating, inspiring and enlightening. Sardar Jagjit Singh has handled the source material with such easeness and precision as is rare. Facts and details culled out by him from diverse sources become so plastic in his hands that he can use these to knock the bottom out of any fallacy about the Sikh movement. Scholars of comparative religion can hardly afford to ignore this work.

—Kuldip Singh Dhir
Punjabi University,
Patiala.

Digitized by Panjab Digital Library | www.panjabdigilib.org

Punjab government steps for rehabilation of discharged army personnel and their families

At a meeting held in Chandigarh last week under the chairmanship of Chief Minister, Sardar Surjit Singh Barnala attended by Finance Minister Sardar Balwant Singh, Relief and Rehabilitation Minister Sardar Major Singh Uboke, the Chief Secretary to Government Punjab and other senior officers, the Government of Punjab decided on major steps to rehabilitate army personnel who left their barracks consequent to Operation Blue Star. It may be recalled that recognising that most of them left their posts of duty as an emotional outburst, as a part of the Punjab Accord signed between late Sant Harchand Singh Longowal and the Prime Minister Shri Rajiv Gandhi, the rehabilitation of such personnel and relief to their families will be the responsibility of the Government.

The rehabilitation measures announced by the Punjab Government are intended to mitigate the suffering of the destitute families of army personnel and to enable the discharged army personnel to join the mainstream of national life. The package of measures announced cover ex-gratia grant, allotment of agricultural land or houses/plots to widows; free education for children of widows up to university level; a monthly maintenance grant for the families of affected personnel until they are rehabilitated; and training and financial assistance for their dependants through agencies like Punjab Women and Children Development and Welfare Corporation and the Punjab Ex-Servicemen Corporation.

The details of rehabilitation measures are given below :—

For the families of those killed/missing

The next of kin of such personnel will be given an ex-gratia grant of Rs. 5,000/—, 5 acres of agricultural land, or LIG flat plot of 250 sq. yards in a city or township of their choice, close to their place of residence. In addition, they will also be given monthly maintenance grant of Rs. 500 till the widow or the dependant is employed. The children of such personnel will be given free education upto the university level and suitable grant for the purchase of books and study material.

It may also be mentioned here that the state government have taken up with the Ministry of Defence the matter of providing full service benefit to such personnel.

For families of army personnel sentenced with dismissal

In such cases, in addition to an ex-gratia grant of Rs. 5,000 and a monthly maintenance grant of Rs. 500 till the dependant or the soldier is rehabilitated, the government have also announced free education for their children up to university level, as well as assistance for purchase of books and study material.

For those awarded imprisonment with or without dismissal

The families of such personnel will be given an ex-gratia grant of Rs. 2,000 and a monthly maintenance grant of Rs. 500 till the soldier/his family is rehabilitated. In addition to ex-gratia grant of Rs. 2,000, the families of such soldiers will be given a monthly maintenance grant of Rs. 500 till their cases are decided. Once their cases are decided, they will be dealt with one of the above categories into which they fall.

For those wounded and disabled

An ex-gratia grant of Rs. 10,000 and a monthly maintenance grant for life of Rs. 250; free education for their children up to university level. The government also proposes to take up their cases for pension and Group Insurance.

Annual review

A high level committee under the chairmanship of the Chief Secretary to the Government of Punjab has been set up to periodically review the progress of implementation of these measures particularly the rehabilitation of affected personnel.

Disbursement of funds

It is proposed to disburse the first instalment of ex-gratia grant and maintenance grant at the state level function to be presided over by the chief minister, Sardar Surjit Singh Barnala, at Jalandhar on 18th January this year.

A Government spokesman has advised the families of all affected soldiers to register their claims with the District Sainik Welfare Officer, if not already done.

Heartiest Gurpurab Greetings

HOTEL JEWEL PALACE

5TH, ROAD, KHAR (WEST) BOMBAY-400052
PHONES : 545466, 545488

Digitized by Panjab Digital Library | www.panjabdigilib.org

THE BALLAD OF HOPE

ASA-DI-VAR—Translated in English Verse by Daljit Singh published by the author, Bishan Niwas, College Road, Civil Lines, Ludhiana-141001, Punjab, p.p. 44 plus xii, 1984, Price Rs. 4/-

This book is a welcome addition to the English versions of Sikh liturgical texts. Besides, it is rendered in appropriate and pleasing English verse. The author has tried to imitate the style of translation of Rubaiyate Omar Khayam, by Fritz-Gerald. Here is a rendition of the first *Chhant* (Quatrain) as a specimen

"Verily with Divine dew are my eyes supremely suffused,
For with love of All-pervading Sovereign is my mind imbued.
My mind is pure as gold, 'cause it shows a shine on the touchstone of my Lord,
By grace of the Guru, my body and soul are steeped with the holy hue of the Lord.
Nanak, the man of God, is perfumed with Divine fragrance,
And thus his life supremely blest in holy remembrance."

The title of the composition—*Asa-di-Var*-literally means the ballad of hope. It lays emphasis on man's spiritual destiny. Rituals, fasting, bathing at pilgrim places and the paraphernalia of show of holiness, are rejected by the Guru, for these reflect mans' ego, and are a display of his piety. Guru Nanak, criticised the hypocracy of religious preachers of his time.

Sardar Daljit Singh is a well known musicologist; he has therefore, drawn the readers' attention to the technique of singing *Asa-di-Var*, in accordance with *Tunde Aneje Ki dhun*. The *Pandies* (Stanzas) have to be sung with the addition of syllables:

Wa ad, Wa, wa (or their tonal equivalent in vowels), sandwiched in the middle of each phrase. Late Bhai Teja Singh, then Principal of Khalsa College, Bombay, had stated:

"As much of the spirit and the effect depended on the proper handling of the music, the Guru's were very careful in preserving it".

The author commends the late Bhai Surjan Singh and associates' style of singing *Asa-di-Var*, which is traditional, graceful and tuneful. This had been recorded on H. M. V. long-playing Discs Nos E. C. L. P. 2296-7.

The author opposes the use of Harmonium as it cannot reproduce the microtones (*Sruti*) essential for the rendition of Indian classical music. He advocates the use of a *Sarinda* (a 3-stringed violin) as evolved by Guru Arjan Sahib, for evoking the traditional emotional response in the devotees.

The author has presented a worth-while rendition of the "Ballad of Hope", which forms an essential part of the early morning religious service of the Sikhs. The book is moderately priced, and as such it is within the reach of anyone interested in Sikh religion. It is to be hoped that the author will produce English versions of other Sikh sacred texts in time to come for the benefit of all, particularly, the western world.

—Gobind Singh Mansukhani
New Delhi

A Personalised Account

INDIRA GANDHI—By Pupul Jayakar and Raghu Rai; Published by Lustre Press Pvt. Ltd., New Delhi.

This book is significant in view of its author being a contemporary of Smt. Indira Gandhi. It contains a tinge of biographical sketch also apart from a dedication by one who had been a close associate of Indira Gandhi for over the last thirty years.

The author, so to say, has described the aristocratic and adventurous life of her friend in the 14 pages of the book. This concise book may be called a booklet where the author has been very expressive. Even though every one is well aware of the life of Indira Gandhi, Jayakar has portrayed it in a lucid manner. In spite of poor academic career, Indira Gandhi had become a matured person by listening to her father' views and reading his enumerous number of letters. The author has brought well the love of Indira Gandhi for animals, nature and environments.

With the best opportunities afforded to her to abundance, Indira Gandhi could cultivate a personality of her own and identify hereself with Joan of Arc. The vivid description in the first fourteen pages of the book gives an account of the personification of Indira Gandhi. Each and every incident in her life had a deep impact in Indira Gandhi's life. Very often, Pupul Jayakar mentions about the perceptions of Indira Gandhi.

India faced extraordinary pressures during the initial stage of struggle for independence. There was a compulsion for Indira Gandhi to overcome the solitude due to the death of her mother and separation from her father at the time of her puberty and intensification of political activity in the nation.

In the latter part of the book, the author has outlined the responsibilities discharged by Indira Gandhi which was full of thorn while as a Prime Minister of a vast country she had to face so many challenges. No doubt, there were ominous incidents coincided with her oath taking as admitted by the author herself.

As a Prime Minister, she led the country with courage and determination. There is no wonder that her close has full praise for her (IG). It was not a smooth sailing tenure of office. It would have been appreciated if the author has chosen to limelight the so-called genuine grievances and counters of the excesses that had taken place during the Emergency.

After losing power, as an ordinary citizen, she had to toil hard to refurbish her lost prestige and image. It is good that Indira Gandhi was keen to write a book entitled, 'Eternal India' during her days after a hectic innings as a Prime Minister for over 11 years.

Belchi visit need not have been elaborated like a fairy tale. Rather than giving compliments to Indira Gandhi's humour, the author could have chosen a few more number of instances to enjoy the same.

This book is a tribute by a pal. It reveals her regard, respect and reverence towards the departed friend. This book will be of academic interest only for those who have spare time.

This square-shaped book contains a good collection of selected exquisite photographs taken by Raghu Rai, a renowned National and International Award Winner and a magnificient cameraman.

—R. Narasimhan

320th birth anniversary of
Sri Guru Gobind Singh Ji

"Lo, a man is born amongst men
—Chivalrous, unfathomable,
singular and unique"

•

GME

General Motor Electric
And Hardware Stores

Largest Importers of:
Automotive Accessories

1, Parekh Market, 39, Kennedy Bridge, Bombay-400 004.
Telephones : 358242 (Office) 532637 (Residence)
Grams : GENMOSTO *Telex* : 011-71518 UMC IN.

Digitized by Panjab Digital Library | www.panjabdigilib.org

'The voice of conscience'

PUNJAB—THE FATAL MISCALCULATION; edited by Patwant Singh and Harji Malik; pp. 250; price: Rs. 95/-; published by Patwant Singh, 11, Amrita Shergil Marg, New Delhi-110 003.

Sikhs are the most misrepresented people of the world as they have no media of their own to project their view point. During partition riots of 1947 they were defamed as criminals not only by the foreign media but even by the Indian leadership and the press although Sikhs had suffered the most at the hands of the Muslim bigots.

Today again, to quote from the book under review, a Sikh all over the country is being portrayed as "an extremist, a fundamentalist and secessionist." Fortunately, today we have Sikh writers like Patwant Singh who are capable of explaining the Sikh case and are also bold enough to call a spade a spade.

Patwant Singh indicts Indian press, particularly *The Hindustan Times*, *The Times of India*, for widening the communal gulf through "deliberately slanted—often inflammatory—comment". Each of these papers, writes Patwant Singh, "persisted in following a line which instead of helping to redress the balance made reconciliation even more difficult".

The author supports his allegations by extensively quoting from the editorials and articles published in the Indian press to show how an entire community—close to 15 million people—was asked to bear responsibility for the deceitful politics of the Congress party. Their aim, writes Patwant Singh, was to indict an entire community in the public's eye. Even after the Punjab accord, the communal minded segment of the media is unhappy as if they have been outwitted as is evident from their bitter and unbecoming attacks on the accord.

The book contains as many as 39 articles by well known personalities and each of these articles deals with a different aspect of the Punjab problem.

While retired Chief Justice R.S. Narula deals with the legal aspects of the Anandpur Sahib Resolution to show that there is nothing secessionist in it, Dr. Rajni Kothari, one of India's most outstanding political scientists, in his article "Electoral Politics and the Rise of Communalism", holds the Congress party and Smt. Indira Gandhi responsible for following a deliberate anti-minority policy with the obvious aim of "cashing in on the majority community votes". By turning the Punjab issue into a Hindu-Sikh confrontation and interpreting the demand for regional autonomy as essentially one for secession based "on a religious challenge", writes Dr Kothari, "the ground was laid for communalizing not just the politics of Punjab but of the country as a whole. Punjab only became a 'pivot' from which the country was spinned into a new communal orbit". This political expediency had been foreseen by statesmen like late Sardar Hukam Singh, who in concluding para of his article "The Other Side", included in this book, had warned—"Justice will never be done on any issue if authority is influenced more by political considerations than by merit. In such a case the minorities will continue to be a torment to the country".

Sardar Patwant Singh expresses the same view when he writes—"If terrorism is an outcome of situations in which political disputes are permitted—even encouraged—to remain unsolved, extremist actions come to haunt societies which either delay or discriminate in the dispensation of justice".

Whether the Blue Star Operation was necessary, the military strategists differ. The book includes an article from *The New Yorker* which reads—"Two years ago, she could almost certainly have defused the extremist movement by engaging in negotiation and making some strategic concessions to the moderates. Failing that, she could have forcibly cleared Bhindranwale and his followers out of the Golden Temple before they had a chance to amass arms and, with the collusion of Sikh police in Punjab, turn it into a virtual fortress. Even at the eleventh hour, she could have instructed her troops not to shoot their way into the temple but to lay siege to it—cut off supplies of food and water and starve the extremists out".

The same view has been expressed by Lt. Gen. J.S. Aurora whose interview with the *Illustrated Weekly of India*, has also been incorporated in the book. But the discussion is now purely academic because it is a historical fact that Indian army alongwith tanks entered the holiest of the Sikh shrines causing a holocaust which resulted in killing of thousands of innocent pilgrims including large number of women and children. This was inspite the public pronouncement of Mr. Rajiv Gandhi, as quoted by A.G. Noorani in his article "A White Paper on a Black Record", which reads—"I think we should not enter the Golden Temple. The police can enter the temples, but it is a question of what is good balance. Today as we see it, it is not as if Sikhs are against the Hindus, and we should do nothing that separates them". The consequences were as had been foreseen by the him.

Ms. Dharma Kumar, a Professor of Economic History, in her article "A Voice From the Rest of India", boldly refutes the rumours floated by the rioters in Delhi following the murder of Smt. Indira Gandhi on October 31, 1984. "If all the sweets in India had been distributed that would not have justified the burning alive of one single Sikh. If burning alive were the punishment for vulgarity and folly, there would be few people left in India".

Ms. Madhu Kishwar, a crusader for women rights, in her article "Gangster Rule" supports with facts her contention that Delhi riots were the work of "organised hoodlums who collected large mobs for the looting and killing spree".

Mr. Ramesh Thapar, the editor of *Seminar* also refers to the total collapse of the police system and its "collusion with lumpen, looting mobs, largely led by recognised Congress (I) leaders". Dealing with the consequences of such an event, Mr. Thapar, in his scholarly article "When the State Collapses",—writes "When a state collapses, only a change in the ruling political culture can help restore the vital psychological equilibrium of a people. A new national reconciliation cannot come about without a new national consensus". Similarly, John Foster of the *Globe and Mail* published from Canada, in his article "Sifting the ashes of India's Shame" deals with the Citizen's Commission Report on Delhi riots wherein according to him "over 1000 people had been savagely killed, 50000 were rendered homeless and more than 500 trucks, cars and three wheeler vehicles had been burnt. Of the city's 450 gurdwaras three quarters were seriously damaged or destroyed".

One of the last article included in the book is that of Digankar Gupta, an assistant Professor at Jawahar Lal Nehru University, who in his article "The Communalisation of Punjab, 1980-85" objectively analyses the causes of this great communal divide.

According to him, "it is the manner in which the centre reacted to the Akali demands, which were initially secular that ironically revived tradition as an ideological rationale for activism". If Operation Blue Star was designed to smash communal extremism nothing could have been a greater failure. "That Bhindranwale is near canonization in the minds of many Sikhs today is because Bhindranwale's blood mingled with the blood of at latest 400 pilgrims who died during Blue Star".

Miss Harji Malik, the co-editor of this book has contributed a very scholarly but bold article—'The Politics of Alienation' wherein she has posed some serious questions to those who are responsible for the functioning of the Indian polity. "Can a minority live with honour and dignity with the majority or must the price of co-existence be acceptance of second class citizenship", she asks. She deals with each event relating to Punjab and the Sikhs to show that there was a calculated policy to alienate and oust the Sikh from the national mainstream.

The Sikh alienation, opines the learned journalist, has not disappeared with the Punjab accord or the Akali victory. It will remain so long as a minority is given rights only on a paper and not in reality. "Until the Sikh community and in this context it represents all minorities, feels it is no longer living in a state of continual alert, until it feels reintegrated into the national mainstream on terms of total equality, the challenge remains, to the government, to the vast Hindu majority, to the Sikhs themselves and to every concerned Indian citizen".

If I were to sum up the theme of this book in one line, I will call it 'the voice of conscience'. The book is an excellent anthology of scholarly and objective articles. Although, majority of the contributors are non-Sikhs, the Sikh's view point, their miseries and aspirations have been duly recorded.

Sardar Patwant Singh and Harji Malik, the editors of this book have made wonderful selection of articles for this anthology. They have won the gratitude of the entire Sikh nation and deserve a hearty felicitation. All Sikh institutions should buy this book in bulk for distribution to libraries. The book will be found useful by all those who are interested in studying the Punjab problem in its entirety.

—Dr. Gurnit Singh, Advocate

Digitized by Panjab Digital Library | www.panjabdigilib.org

The International Scene

New state of emergency in Nicaragua

Nicaragua has reimposed a state of emergency, removing virtually all civil rights amid accusations that its principal domestic opponents are "agents and allies" of the United States.

President Ortega interrupted radio and television programmes on Tuesday night to decree a ban on public meetings, demonstrations and strikes and the suspension of legal rights such as habeas corpus, the right to appeal and even minimum guarantees for defendants.

The decree also withdraws freedom of expression and movement and denies the privacy of home or of telephone and postal communications.

The measures, imposed for a year, are even more draconian than the state of emergency which was lifted only a year ago, shortly before the country's first general election since the Sandinistas seized power in a popular uprising against the Somoza dictatorship in 1979.

The earlier emergency was introduced in 1982 when the Contra guerrillas, began to pose a serious threat to the Government as a result of US aid.

However, the resumption of restrictions comes only 24 hours after the Sandinista Army had boasted that the Contras were a declining force while, on the political front, the Government is consulting opposition parties over the kind of civil rights they want to build into a new constitution to be drafted later this year.

The new state of emergency was entirely unexpected. The National Assembly, elected with the President last November, went about its business on Tuesday unaware that the executive branch, which acts upon the decisions of the nine-man Sandinista Party leadership, had broadcast the decree.

The leading opposition Conservative Party only learnt of it when they walked out of the Chamber en bloc after accusing the Government of imposing its will on the Assembly in violation of its fundamental statutes.

President Ortega justified the measures as a consequence of increasing US pressure. He cited the renewal in June of $27 million ($18.8 million) in Congressional funds for the Contras, the trade embargo imposed a month earlier and what he said were Washington's efforts to sabotage the Contadora initiative to find a peace formula for the whole Central American region.

Nicaragua has accused Honduras, Costa Rica and El Salvador of bowing to US pressure not to sign a regional treaty which is in the delicate final stages of drafting. A source in the Government said it was concerned that the Contadora initiative may be close to failure.

But President Ortega also blamed his domestic opponents for the need to reintroduce the state of emergency, accusing "some political parties, news media and religious institutions" of being "agents and allies of imperialism".

He was referring to the so-called Democratic Coordinating Committee, a coalition of rightist parties, businessmen and trade unionists, which boycotted the general election and whose former presidential candidates, Senor Arturo Cruz, has since allied himself openly with the Contras.

Senor Ortega was also pointing at the only opposition newspaper in the country. *La Prensa* and the leaders of the Roman Catholic Church, principally the Archbishop of Managua, Cardinal Miguel Obando Bravo.

The paper, which has recently been publishing the Cardinal's repeated calls for "reconciliation" with the Contras, appears to be in for even tougher censorship.

The first indication that the Government intends to exercise its new powers came even before the emergency was decreed. Security forces seized a church printing press after fourteen copies of a news letter

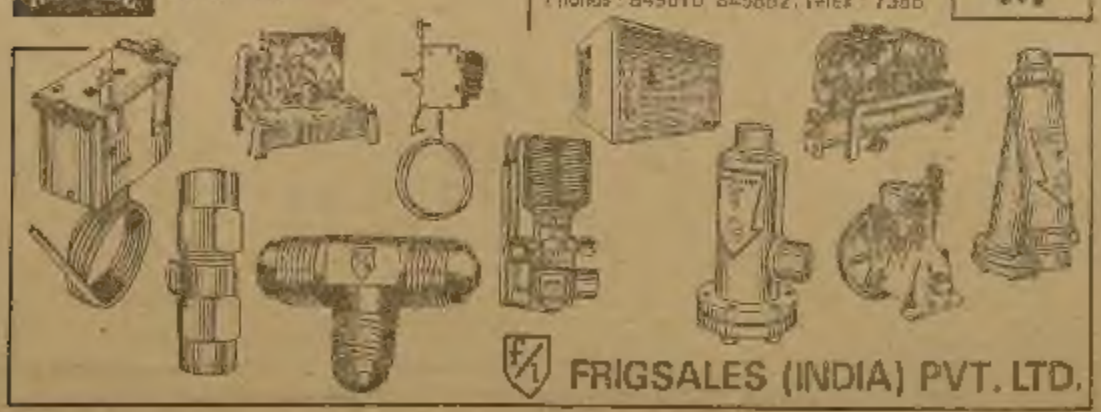
Bhai Mohan Singh Vaid & Sons
Toro Taran-143 401 (Punjab) India

ONLY AT
FRIGSALES (INDIA) PVT. LTD.

all under one roof...

Compressors, condensing units and controls: Expansion Valves and Solenoid Valves. Thermostats Liquid Indicators, Driers, Filters & Fittings—in brass or copper—and Gauges. Plus FREON REFRIGERANT for every type of cooling system. Every item from house of repute—Indian and Overseas and at the RIGHT PRICE too !

DELHI : Phone : 274251, 273584; Telex : 2783
3-17A Asaf Ali Road, New Delhi-2.
BOMBAY : Ph:270231,272974,270694
204 Commerce House,
Nagindas Master Road,
Fort, BOMBAY-23. Telex : 011 3414
CALCUTTA
22 Chowranjee Avenue,
Phones : 270148, 279479. Telex : 7006.
MADRAS : 81, Anna Salai,
(Next to Plaza Cinema)
Phones : 849010, 849882. Telex : 7386



Edited, printed and published by Charanjit Singh from 6, Northend Complex, R.K. Ashram Marg, New Delhi-110001, and printed at Sumeet Printers, C-243, Chinyot Basti, Paharganj, New Delhi. Phone Office: 344676, Residence: 621717.

Digitized by Panjab Digital Library | www.panjabdigilib.org

MAN-JOG

INDIA'S LARGEST CREDIT CARD ORGANISATION

HELPS YOU BUY YOUR CARD TO COMFORT & STYLE WITH NO UNDUE STRAIN ON YOUR FINANCES

MAN-JOG Credit Card

MAN-JOG Security Plans

SERVICE ORIENTED WITH YOU IN MIND

MAN-JOG Consultancy Services

MAN-JOG Travels

MAN-JOG Builders

MAN-JOG Super Bazar

MAN-JOG Town Planners

HEAD OFFICE:

76, K.H. Road, (Double Road), Bangalore-560 027 (India)
Telephone Nos.: 229163, 226588, 226021, 220316 Telegram: MAN-JOG

BRANCHES AT:

ANDHRA PRADESH KARNATAKA KERALA TAMIL NADU & PONDICHERRY.

Digitized by Panjab Digital Library | www.panjabdigilib.org

It's a small world.

And Air-India makes sure it stays that way!

Air-India has an extensive network that spans over 40 cities across five continents. Every important city of business or pleasure is within a flight or two of each other on a modern fleet of wide-bodied 747 and A300 aircraft.

Aboard, the fabled Indian hospitality makes the going great. Exotic interiors, gracious sari-clad hostesses who welcome you with the 'namaskaar'—a traditional Indian greeting. A choice of exclusive Continental and Indian cuisine, inflight movies and music.

The Air-India network...unrivalled!

AIR-INDIA

The airline that treats you like a Maharajah

Digitized by Panjab Digital Library | www.panjabdigilib.org